

॥Om bhūrbhuvāḥ svaḥ tatsaviturvareṇyam bhargo devasya dhīmahi dhiyo yo naḥ prachodayāt ॥  
(May Almighty illuminate our intellect and inspire us towards the righteous path)

- Rigveda 3/62/10; Samveda 1462, Yajurveda 3/35, 22/9, 30/2, 36/3



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*Amrit Chintan*

## How to Avoid Misfortune & Attain Happiness?

The urge to indulge in an unrighteous thought or action is a fiery spark that can set on fire or consume anything that may come in its contact. Anyone who is bent on playing with blazing fire certainly risks getting burnt. Any individual whose mind is preoccupied with cheating, deception, arrogance, hatred, dishonesty, anger, animosity, etc. would ultimately be ranked as unrighteous even if he/she were a learned person. Such traits would certainly bring him misfortune.

On the other hand, those, whose lives are well-organized and well under control and who are earnestly trying to cultivate good qualities think righteously. Right way of thinking basically flourishes along with virtues such as truth, love, affection, generosity, simplicity, kindness, self-reliance, etc. Both righteous thinking and virtues essentially flourish from the same soil and are nurtured by the same nutrients. However, righteous thinking alone cannot survive for very long and would soon wither away when it gets deprived of virtues. Therefore, those who wish to avoid misfortune and attain peace and happiness must cultivate good qualities of character.

- Pt. Shriram Sharma Acharya

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**A coward dies several times before death but the brave dies only once.**

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**Jealousy eats a person in the same way as the moth eats the cloth.**

From the Chief Editor's Desk

## ***Diksha Guru of Param Puja Gurudev becomes Bharat Ratna***

### **Mahamana Malaviya – The Bharat Ratna**

The Time Spirit had bestowed a grand and divine stature on the personality of Pandit Madan Mohan Malaviya. The same Time Spirit had also bestowed the Vision of Gayatri Mahamantra. Param Puja Gurudev Pandit Shriram Sharma Acharya, the founder of All World Gayatri Parivar - that is awakening the minds of people worldwide with the consciousness of Gayatri mantra, was initiated into Gayatri Mantra through the *Yagyopaveeth Samskara* by none other than Malaviyaji. When the Indian government announced on 25<sup>th</sup> December, 2014, that it is honoring Malaviyaji with the highest civilian award 'Bharat Ratna', each and every member of Gayatri Parivar, along with the entire nation, was overjoyed. Mahamana Pandit Madan Mohan Malaviya played an unforgettable and instrumental role in sowing the seeds of the knowledge that Gayatri Mantra carries and that Gurudev taught us and whose dissemination is the sole aim of Gayatri Parivar. Mahamana was a classmate and a close friend of Gurudev's father Pandit Roop Kishore Sharma.

### **Memories of Malaviyaji Associated with Puja Gurudev**

Innumerable memories of Mahamana are associated with the life of Puja Gurudev. He used to mention them during personal talks and *karyakarta* meetings from time to time. On this auspicious occasion of Mahamana being bestowed with 'Bharat Ratna', many of those memories are surfacing in my mind. The pen in my hand is eager to translate those memories into alphabets, words and eventually pages of content.

Well, I have started the topic, but where shall I begin from? Let's start with the *Mahamana-Katha* - the story excerpts as told by Puja Gurudev and as written by his own hand in his autobiography - 'My Legacy and Heritage'. In that he wrote - "My father got my *Upanayan Samskar* done by his classmate Mahamana Malaviyaji. It was called *Gayatri Diksha*. ...Malaviya ji had given me the initiation into Gayatri through the Vedic rituals and had told that Gayatri is the *Kamadhenu* of a Brahmin. Always do the Japa of Gayatri mantra without missing even a day. Five malas (rosaries) per day is a must. After that, the more you do, the better it would be."

### **The Life Journey of Malaviyaji**

There are two ways of linking the *Mahamana-Katha* and getting a complete picture - one, by looking at Mahamana's life from the window of history and the second by reconstructing his life by the memories that Puja Gurudev shared with others. Let us first look at Mahamana's life based on historical facts. Mahamana Malaviya ji was born on 25<sup>th</sup> December, 1861 in the holy

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**An honest person is like a sparkling diamond among thousand beads.**

Teerthraj Prayag, the meeting place of three sacred rivers. His parents were Pandit Brajnath Malaviya and Smt Muna Deviji. In the year 1878, he got married to Kundan Devi of Mirzapur. After completing his B.A. from Kolkata University in 1884, Malaviya ji became a teacher in Allahabad District School. In 1886, the second annual session of Indian National Congress was held in Kolkata and was presided over by Dadabhai Naoroji. In this session, he spoke about the representation in the provincial and central legislative councils. This speech by him strengthened the Congress as a mainstream party in the Independence Movement. In 1887, on the request of Raja Rampal Singh of Kalakankar, Malaviyaji started his journalistic career as the editor of the Hindi daily 'Hindusthan'. Then in 1889, he became the Editor of the "Indian Opinion". After the incorporation of "Indian Opinion" with the "Advocate" of Lucknow, Malaviyaji started his own Hindi weekly "Abhyudaya" (1907-1909 under his editorship). He started English daily 'Leader' with the help of Motilal Nehru in 1909. He then started Hindi paper 'Maryada' and later acquired 'Hindustan Times' and saved it from untimely demise. He also supported the publication of newspapers 'Hindustan Review' and 'Indian People'.

### **Establishing Kashi Hindu University**

During this time, in 1891, he started studying Law. He passed the final examination in 1892 and began practicing law in District court. In 1893, he began practicing in the High Court of Prayag. In 1898, he gave a memorandum about Hindi to Lieutenant Governor of Union territory of Uttar Pradesh. In 1903, owing to Malaviyaji's efforts, Hindu Boarding House came into being. In 1904, a plan was made to establish Kashi Hindu University. At the 21st Conference of the Indian National Congress in Benares in December 1905, Malviyaji publicly announced his intent to establish a university in Varanasi. This proposal was passed subsequently in the conference of Sanatan Maha Sabha.

In 1906, on the auspicious occasion of Kumbh in Prayag, it was decided to establish Hindu University in Kashi. In 1907, he started the movement for breaking the blind traditions in the name of Hindu religion and began spreading the more liberal Hindu thoughts. In the later years, in 1909, 1918, 1932 and 1933, he presided over the Indian National Congress conferences. In 1911, Hindu University Society was formed. In 1915, the Benares Hindu University Bill was passed. In 1916, the foundation stone was laid for the university. In 1926, the convocation ceremony was held in the university, during which he delivered a speech on patriotism and service to the nation.

In 1931, he participated in the Round Table conference in London along with Mahatma Gandhi. In 1932, All India Swadeshi Sangh was formed under the leadership of Malaviyaji in Varanasi. The same year, he was arrested during the Indian National Congress meeting in Delhi. In 1939, he was made the life Rector of Benares Hindu University. On 12<sup>th</sup> November 1946, he shed his physical sheath chanting the name of God in his heart.

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**Share your bread with the needy; this is love-in-action, to keep everyone happy.**

### **Opinions of great people about Malaviya ji**

This, in short, formed the historical life of Pandit Madan Mohan Malaviya from 25<sup>th</sup> December 1861 to 12<sup>th</sup> November 1946, as a great patriot, eminent scholar and a person of innumerable noble qualities. The Father of our Nation, Mahatma Gandhi said about him – “I am a devotee of Malaviyaji. The love for the country that started in his youth remained incessant throughout. I consider him as the noblest of Hindus. He was very meticulous in his habits and very generous in thinking. He was not capable of hating anyone. His heart was big enough to provide space even to his enemies. He was really a Mahamana”.

The word ‘Mahamana’ uttered by Mahatma Gandhi was so immensely liked by *Viswakavi* (Poet Laureate) Rabindranath Tagore that he began to address Malaviyaji as Mahamana. This word later became the best description of his great personality and as the popular way in which others addressed him. The great devotee of Mother India and a spiritual seeker of the highest order, Anne Besant spoke about Mahamana thus – “I can say with conviction that in the midst of varied opinions, it was Malaviyaji alone who stood as the personification of the Indian unity”.

### **As the Diksha Guru of Param Puja Gurudev**

Malaviyaji, a noble person par excellence, initiated Param Puja Gurudev with Gayatri Mantra and performed his *Yagyopaveet Sanskar*. Gurudev used to mention about this on various occasions. Not only that, when Gurudev started several revolutionary movements through the medium of Gayatri Parivar, he made sure that he remembered his *Diksha Guru*. The multi-faceted personality of Malaviyaji always shone forth in Puja Gurudev’s memories and anecdotes.

During the initial phases of Yug Nirman Movement, Puja Gurudev began to initiate people with Gayatri Mantra and Yagyopaveet without discriminating on the basis of caste and creed. There was strong opposition to this from various rigid fanatical quarters. Some people even tried to launch a life-threatening attack on him. When his near and dear ones tried to dissuade him from his activities after this incident, he said – “Malaviyaji gave Gayatri Mantra and Yagyopaveet to all in Varanasi without worrying about blind traditions and beliefs. When he was undeterred and didn’t care about the opposition, why should I?”

### **The Resolve Makes the Resolution come to Life**

During the establishment of Gayatri Tapobhumi in Mathura, Param Puja Gurudev spoke thus while remembering Mahamana – “The resolution that is taken becomes reality through resolve.” In this context, he recounted an incident from Malaviyaji’s life – “Sir Sundarlal, a great scholar of his times used to make fun of the grand plan of Banaras Hindu University (BHU) prepared by Mahamana and say, “My brother, what has happened to your toy (university)?” In reply, he would say – “The resolve brings resolution to life” and one day his resolve made the resolution of BHU a reality. Then, Malaviyaji made Sir Sundarlal the first chancellor of BHU.

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**Life is ‘time’; those who love life should not waste it in laziness.**

Param puja Gurudev received the very first donation for establishing the Gayatri Tapobhumi from Vandaniya Mataji in the form of her ornaments. On that occasion, Gurudev said – “Malaviyaji used to say that the process of giving or receiving donation should start from home.” That is why the first donation for BHU was made by Mahamana’s father Pandit Brajnath with a donation of rupees one hundred one.

### **Our Organization that thrives from Donations from the Society**

When the family of Akhand Jyoti began to take the form of Gayatri Parivar, many people expressed their concern about how the expenses of the organization would be met? Gurudev smiled on hearing this question and said – “What is there to worry? Ours is a Brahmin organization, we all can seek alms. Anyway, I am a disciple of Malaviyaji who was known as the king of beggars during those days.”

In the same context, he recounted an anecdote about Malaviyaji. When people asked Mahamana about where he received his inspiration to beg for Benares Hindu University, he said – “from the temple of Mother Annapurna in Kashi”. In the Annapurna temple he saw the Lord Shiva standing with a begging bowl at the threshold of Annapurna seeking alms. On seeing this, it came to Mahamana’s mind, “when Lord Shiva is not ashamed of begging, why I should be?” And then, he set out seeking alms for starting his university. In this process, while he received donations from great kings and rulers, he did not feel ashamed to ask from rickshaw pullers or boatmen too. For the establishment of Gayatri Parivar and other organizations, Param Pujya Gurudev’s perspective was on similar lines. He used to say that organizations are built with the help and cooperation of everyone. Only then those activities are considered their own by everyone involved.

A similar incident is from those times when ‘shaktipeeths’ were being started. Those days, a woman who made her living by selling vegetables gave one rupee to Param Pujya Gurudev. Then, Gurudev called all the seniormost *karyakartas* of Shantikunj and said – “This is a very precious donation. You all should take a photo of this.” Some people, in reply said – “what will happen with this one rupee?” Gurudev said – “Everything will happen with this rupee” and went on to narrate an incident from Malaviyaji’s life – “Just like this, a woman went to donate money to Malaviyaji for his university. She just had 8 annas with her. Some people made fun of her. But Malaviya ji respectfully took the money from the old lady and touched it to his forehead and said that these 8 annas were very precious and the university will be built with these 8 annas.”

“With everything that has happened to you, you can either feel sorry for yourself or treat what has happened as a gift. Everything is either an opportunity to grow or an obstacle to keep you from growing. You get to choose.”

- Wayne Dyer

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**Domestic life is like a sacred grove where the austerities of self-control, service and tolerance have to be practiced.**

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### The Teachings of Malaviyaji

Param Pujya Gurudev praised time and again Malaviyaji's perspective about education. He used to say – the education is real only when it can be of use to the nation along with giving *samskaras* and earning livelihood. Not many might be aware of the truth that Malaviyaji started the first engineering courses in BHU while keeping the requirements of the nation in his mind. Similarly, he inspired the students to take up research in agricultural sciences for the sake of the country. Very few might know this truth that these students from BHU formulated the agricultural policy after India got its Independence.

Today, the Benares Hindu University established by Pandit Madan Mohan Malaviya extends over an area of 1300 acres. Starting from primary education, the university provides education to the highest degree possible. Mahamana was loved by all. Teachers, students, employees, officers, everyone looked upon him as a mentor.

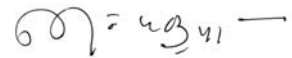
He loved students more than his life. On many occasions, students were fined for indiscipline. But they would approach Malaviyaji and get the fine revoked. Teachers expressed their displeasure regarding this. On hearing this, Malaviyaji became emotional and said – “Friends! When I was a first-year student, I was fined one day for wearing dirty clothes. The fine was 6 paise. Those days, I did not have even 2 paise to buy soap to wash clothes and where from could I get 6 paise? If I remember how I paid the penalty amount, my fingers automatically sign the petition from the students who seek excuse.” This left the teachers speechless.

Param Pujya Gurudev met Mahamana for the last time 10-12 days before his death. He was seated on his bed that day. He was looking at the sky and chanting this sloka from Srimad Bhagawat with folded hands

Na tvaham kamaye rajyam na saukhyam na cha punarbhavam |

Kaamaye dukhataptanaam praninaam aarthinashanam | |

Meaning: “I neither desire for a kingdom nor for the comforts of heaven; and nor do I want liberation. O Lord! My only prayer is that I may serve and remove the pain of those in need.” When Pujya Gurudev offered his salutations, he spoke in a voice choked in emotion – “Make sure you recognize the God in all living beings. Always be ready to serve them. This is the essence of all knowledge.” The final words of Malaviyaji are the basis for Param Pujya Gurudev's integral personality.



(Pranav Pandya)

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**Sin always comes with four accomplices - decline, disgrace,  
distress and disease.**

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## *The New Creation is Not Far Away*

Change is the law of nature. Each and everything in nature is undergoing continuous change. Nothing can escape from this transformational process. A child takes birth, becomes a toddler, then goes on to become a youth and then reaches old age and eventually passes away. Similarly, the process of a seed growing into a tree and the tree producing seeds also involves continuous change and transformation. The cycle of day and night is also a part of this process. Acceptance of this truth gives peace.

The process of change is very natural. But, why is it that human mind looks at it with fear? Why is it that we are unable to accept change as a natural process? What is it in this process of continuous transformation that our mind rebels against? Change is inevitable whether we choose to accept it or not. Except humans, all other beings accept change quite naturally.

The night goes by and the rooster crows marking the break of dawn. Along with the rays of sun, lotuses begin to bloom. At the break of dawn, Nature celebrates new life and all creatures begin their day with joy and enthusiasm. When it is dusk and sun begins to set, all the creatures begin to wind up their activities for the day. There is no opposition to this natural process.

Why it is that man is afraid of change? One answer to this might be the underlying indications of temporary pain that is associated with change and

hence man does not get ready to accept it naturally. It however is true that this pain is temporary and goes away with passage of time. Even then, mind is surrounded by pangs of worry and uncertainty.

Pleasure follows pain and vice-versa – this is also an inevitable truth. One can bolster up the courage to accept pain based on the fact that the darkest part of night indicates that the dawn is just round the corner. When the heat of summer reaches its pinnacle, one can surely predict rains to follow. Once the monsoon sets in, the dried up Earth comes to life and gets covered with a carpet of greenery like a miracle. This is an example of a change that is good.

These days, demonic forces are rampant. Entire world is fighting this extraordinary battle. We are quivering at the thought of destruction in the fields of politics, economics, culture and others. Each and every one is worried about the past wars and those that are impending. The visionaries and futurologists know that the massive transformation that the world is going through today has never happened ever before in human history. These unbearable conditions have to come to an end.

Whatever is going on in the present has to definitely end in the future. People might attach whatever significance they want to all those things they hear, read, see and experience on day to day basis, but when a comprehensive analysis is done on all that is happening, more and more intellectuals and

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**Effective and meaningful teaching is that which is given not by  
speech but by example.**



visionaries are becoming hopeful that the entire world is going through a massive transformation that can change the foundational structure of the entire society. We are indeed fortunate to be living during these important times of great transition.

The clarion call of the time is to analyze our problems from this perspective. There will be political, financial, social and cultural transformations all over the world. We will get to see the signs of it after this year itself. One thing that can be certainly foretold is that the old framework on which the world has been operating and because of which it has faced all the problems in the past will not last for long. Its crumbling is imminent. This tsunami of transformation is going to gain momentum after 2016 and its favorable consequences will be experienced by the year 2021.

The auspicious process of era transformation involves pulling down the old societal structures and establishing the foundation for the new

creation. To achieve this, we should all promote this dual campaign of individual refinement and social development based on which our ancestors had made this land more desirable than heaven. This colossal effort to regain the lost glory of our country can also be called as the sacred *yagya* for new creation.

Those who have faith cannot remain without taking action. Wherever there is little scope for awakening the consciousness, one can clearly hear the clarion call to join this movement. The offering in this great *yagya* will be in the form of our enhanced dedication towards the cause. People in whom the divine qualities have emerged will certainly begin to dedicate their capabilities for social well-being. The spiritual energies have again begun to flow from the snow-capped Himalayas. The depressing present is going to end and a new beginning is sure to take shape. This divine transformation is imminent.

### **Imagination: A necessity**

To be influenced by emotions and imaginations, is a desirable characteristic of human brain. He can be considered an animal who remains satisfied with whatever situation he is thrown in, and does not feel a need to visualize rosy pictures of a glorious future. Wit or wisdom, in fact is a refined form of vision only. If you intend to start a business, your imagination will create a mental picture of your successful business with all minute details like: the benefits to be derived, places where customers are located, where to find the cheapest raw materials and best time to buy and store it, seasonal patterns of high and low sales volumes, etc. Thus, the entire business plan is visualized before starting the actual activity. With proper decision making skills and little refining based on experience, this mere imagination can be made into a grand successful project. But a mind without such imagination will keep on toiling hard in the rut of life, nothing more than that.

***-Pt. Shriram Sharma Acharya***

**Realize your worth and believe that you are uniquely made by  
the almighty in the world.**

# Silence

## The Nursery of Talents

Silence is given utmost importance in the domain of spirituality. Silence helps us to steady and focus ourselves. It helps conserve the power of our speech by preventing its misuse. Whenever we need to work on some serious project with a focussed mind, we search for quietude where no one would disturb us and where we can carry out our work silently with a composed mind. We begin our spiritual journey through silence and with this alone we make a steady progress. The great depths of life are fathomed through silence.

Just as it is not possible to know what lies at the bottom of a bustling river whose surface is constantly disturbed by waves, a talkative person always remains unaware of all the power and capabilities that lie hidden in his mind. But, the water of a serene river is clear and transparent and so all the creatures that live within like fish, molluscs, etc can be seen easily. Similarly, the silent mind of a person also begins to display to him all the vast treasures that lie inside it.

The glory of silence is unparalleled. It is the most potent means of attaining control over senses. According to a legend, the entire tale of Mahabharata was narrated without pause by Rishi Vyas and was penned down by Lord Ganesh Himself. After completion of the work, Vyas said to Lord Ganesha, "I have narrated the whole scripture without a pause but you

never spoke a word the whole time and in a perfect silence wrote the whole epic patiently. I thank you because your control over speech is unmatched." Lord replied to him, "The central energy is *prana* (the life force). This alone is the nectar that is the driving force for all the senses. Wastage of this life force is an unpardonable error. If control is learnt over speech, all other senses can also be brought under control easily. Garrulous people often speak improper words, whose consequences have to be faced by all the senses. This quality of mine that you appreciate is a blessing bestowed upon me by my deity Vachogupti!" So among all the restraints on senses, restraint of speech is the most important.

All the misunderstandings and problems that get created due to excessive talking can be avoided by staying quiet. Speaking meaninglessly is very tiring. It creates heat within body. When people were less educated, they used to speak less and were more genuine and dependable. They would express only what they truly felt and believed. One of the reasons for raised bodily heat today is speaking meaninglessly and speaking more than necessary.

All spiritually inclined people always include some period of silence in their daily schedule. And in this period they also silence their minds and keep it closed to all responses to outer stimuli. In normal lives, it is not possible to

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**The birth as a human being is easy but it requires a great effort to be humane.**

follow such a strict discipline. So if one is keen to observe silence, one must bear in mind to speak only what is necessary and keep the mind quiet at all other times. If a person pays attention to what he is speaking, he would realize that in his conversation there are several words that are unnecessary. So before speaking, pause and think – ‘is it necessary to say what I plan to speak, and is it possible to express my thoughts in lesser words?’ With this, gradually the energies of the mind and the body will get conserved and enhanced.

When we observe inner silence, we naturally get one with the outer nature because silence permeates the entire nature and yet, despite this silence nature knows no pause, it is continuously changing and evolving. Acharya Vinoba used to say – “Silence and solitude are the best friends of the soul.” The world which is not silent is the creation of mind. The silent world is the world of mysteries of the soul and the nature. All the great persons of the world have been great practitioners of silence. The great masters like Mahavir, Buddha, Christ, Moosa, Zoroaster etc. enhanced their spiritual energy through silence and solitude.

Mahatma Gandhi included the practice of silence in his daily routine very sincerely and was very much benefitted by its outcome. In his Ashram, Monday was observed as ‘Maunvar’ or Day of Silence. All the inmates of the Ashram would maintain silence on that day. To Mahatma, silence was like worship, which brought him immense spiritual contentment. He used to say: “To speak is an art, but to remain silent is a greater art. Silence is the best way to speak. If one word can do, do not speak two.” Saint Emerson used to say: “Let us be

silent, so that we can hear the whispers of angels.” When Lord Buddha stepped out in search of Truth, he practiced a number of spiritual disciplines but could not find Truth. Finally, when he immersed himself in the lake of silence he discovered the pearl of Truth. Later when his disciples asked him about the nature of God, ‘Silence’ was his answer.

Silence is the best friend of soul. When we are silent we are introverted and the closest to our true selves. When we speak, we turn extroverts. In the moments of silence we get to converse with our own selves, while when we speak we converse with others. In the hectic lives we lead today, importance of silence is indisputable. Francis Bacon, the great thinker calls it a sleep in a busy schedule, which reinvigorates the search for knowledge. Another great thinker has said, “Conversation with others may sharpen the intellect, but silence is the nursery of talents.”

A lot of people say that they cannot remain silent as they feel suffocated and anxious. For them, it is advisable that they learn to remain silent at least for a short while, because this is the only way through which we can understand our own selves. There would be many positives that would be evident quickly. First of all several heated debates will end. Trivial matters will not get blown up unnecessarily and mutual acrimony will not spoil relationships. By remaining silent, soothing peace will spread. Through silence we shall be able to enter the world of spiritual discipline and uncover a number of mysteries of the spiritual world. Silence is an answer to a number of questions we have in our lives, and there is just one way to discover these answers: We must learn to observe ‘Silence’.

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**Being ignorant is not that shameful as lack of eagerness to learn.**

## Cosmic Evolution in the Human Body

What was there before the origin of cosmos? Inspired by this hidden quest, the Vedic knowledge elucidates that there existed Nothing — no living being, no planet or star; neither did water, fire, electricity, or any form of matter or energy. Nothing was there before the manifestation of universe. Only *Brahm*<sup>1</sup> — the Omnipresent Eternal Consciousness Force, absolute source of existence, remains unperturbed before the origin and beyond the ultimate end of cosmic play. It is the perennial source of every activity, every form of energy, and every facet of the perceivable as well as the transcendental domains of Nature. The ever-expanding universe, the unlimited expressions of Nature, the hidden realms and creative (expressed) forms of consciousness, are all manifestations of the *Brahm*. According to the Vedic texts, the entire creation (of Nature) has emanated from the evolutionary impulse of *Brahm*. God — the Supreme Divine Force (*Paramātmā*), the Omnipotent, Omniscient Supreme Creator — is the natural, active expression of *Brahm*.

The Aitereya Upanishad allegorically describes the creation of the universe as — the *piṇḍa*<sup>2</sup> emerged from God's resolution of expressing His subliminal infinity into being. As a consequence, the infinite forms of material elements and creatures came into existence (via the *pañc tatvas*<sup>3</sup> and the *triguṇas*<sup>4</sup>). Citing the origin of the human being, the

Upanishad (in the 2<sup>nd</sup> and 3<sup>rd</sup> Chapter) allegorically describes that -- “The evolutionary impulse of *Brahm* generated the *devatās* (divine powers) through the vibration of absolute *prāṇa*<sup>5</sup>. Their energy indwelling subliminally in the cosmic expansion of the *Brahm* was expressed in physical manifestation of Nature as the *pañc-tatvas* (five basic elements) and their infinite combinations. As per the will of some *devatās*, several of their selected energy streams were manifested in the senses/consciousness-faculties of the human body.”

“The energy of *agni* entered the vocal system as speech; *vāyū* resided in the respiratory system as vital power. *Sūrya* became the power of vision in the eyes, the *diśās* chose to enter the ears as the power of hearing and the energy of *aświnīs* got spread as the power of resistance and tangibility into the skin pores. *Jala* (water and liquids) filled itself in the stomach and the lower part of the limbs. *Chandramā* placed itself in the sentimental core of the heart (emotional brain) and *mṛatyū* — the god of death, stood in the navel as the *apāna* (the core of multiple streams, used in metabolism and other functions of life-force in the body), ..... and so on. The grand creative force of God generated combined manifestation of *jala* and *vāyū* as “*anna*”. The *anna* (source of food grains and vegetables) could be absorbed only through the

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**Failure only proves that there was something wanting  
in the effort for achieving success.**

(biochemical) process controlled by *apāna*. It transformed *anna* into *havi* and distributed it to all the *devatās* existing in the human body. ....”.

“In order to regulate and control these powers existing in the sense organs and rest of the human body, a tiny stream of the grand creative force (generated by evolutionary vibration of *Brahm*) entered the human brain (mind) as the inner intellect [...]. Wisdom, knowledge, logical thinking, prudence, contemplation, conception, perception, memory, realization, determination, aspiration, hope, creativity, vigor, etc, originated from this Omniscient Consciousness-Force”.

The above-referred excerpts of the “*Aitareya Upanishad*” encompass deep secrets of the science of the origin and evolution of human life. One who understands this subliminal knowledge can indeed acquire immense power and prosperity hidden in one’s own self, like a spiritual yogi. It is a pity, that, despite being a Spark of Divine Light, most of us remain ignorant of our original nature and we misuse or dissipate the immense power subliminally present within us. Because of our ignorance, illusions, and misdeeds we generate sorrow, delusion, tension, disgrace, disorder, indigence, etc in our lives in multiple ways.

The knowledge encapsulated in Indian Philosophy might appear imaginary and baseless to someone unaware of the rhetoric and abstract style of presentation in the Vedic scriptures. Nevertheless, a little deeper study would reveal the contrary. The Upanishads and the gamut of Vedic Literature have emerged from absolute knowledge (Vedas) –

including that of the genesis, manifestation, expansion and evolution of Nature and Life.

In spite of the precision in many areas of modern science, the theories of evolution and the universal laws of Nature deciphered so far by modern science, it does not provide comprehensive and consistent answers on many facets of the origin and physical manifestation of life and Nature. The subliminal domains of existence are beyond the reach of these theories and research directions.

The modern theory of evolution began with the hypothesis that man is a highly evolved organism generated from the Amoeba. This unicellular creature survives in water and manifests the basic characteristics of being recognized as a living being. The early theory of evolution attributed the birth of all multicellular organisms from this unicellular creature. However, with better experimental facilities on the cells of higher organisms and of the human body in particular, it became clear that these cells had drastically different structure and properties. Despite having protoplasm as their base constituent these cells do not have the capability to survive and expand like a unicellular organism on their own. There is a vast difference in the structural complexity and biochemistry of the mammalian and the non-mammalian cells. The process of reproduction among the mammals too varies significantly – being most ‘advanced’ on evolutionary scale in the human beings.

Extensive research in evolutionary biology carried out since the beginning of 19<sup>th</sup> century has not yet led to a universal theory of the

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**Gods become dumb in showering blessings when we turn a deaf ear to their sermons.**

origin and evolution of life in the physical and the sublime domains of existence. The Darwinian theory proposes that the human species had acquired the present form of being through successive evolutionary steps – from amoebae to aquatic microorganisms, to fish; from fish to [...], pigs [...], to monkeys and apes; from apes to gorillas and then [...] to primitive man.... Some experimental studies and models in anthropology and zoological and behavioral sciences have supported this theory. However, if we accept this theory, the fundamental question remains unanswered as to – why the natural evolutionary process did not continue further? Why the human body has not evolved further since hundreds of thousands of years of scientifically confirmed existence? Moreover, in terms of physical strength and vitality, there appears to be a negative evolution in all species, especially in the human body. We are becoming much weaker in successive generations.

None of the acclaimed and largely popular modern theories of evolution touch upon the subliminal domains of consciousness and the natural linkage between the individual consciousness with the collective and cosmic consciousness. The early enthusiasm of scientific views that hypothesized consciousness to be a resultant effect of some complex biochemical reactions have waned with the recognition of the ever-new findings on the complexity of brain functions and mental potentials. If consciousness or life could be generated by some biochemical or physical process, the ultra-advanced technology of today would have attempted synthesizing living beings instead of computerizing robots in the laboratories. [It may be noted here that

test tube babies are produced from the cells of the parents and not from any synthetic substances]. Computer industries would have been prospering by producing intelligent beings rather than the virtual ‘thinking’ machines.

The structure of the human body, its physical and biological functions might be well explained in terms of anatomy and the (bio)physico-chemical, (bio)electrical and physiological processes. And with the advancement of biotechnology, one might someday synthesize a miniature artificial body (using bio-materials of some creatures). But, what about the mental functions, the sentiments, the limitless depth of inner powers? When an individual being – be that the scientifically advanced man of today, can’t even realize, understand and control this subliminal world in his own self, how could he generate these in a synthesized body? When one does not even know the nature of the science of thoughts, emotions and inner sentiments and the powers of spirituality, how could he ‘advance’ the material based scientific understanding in that direction?

In this context, it would be worth looking into the Vedanta Philosophy and the ancient Indian science of spirituality. The relevance of these becomes more significant noting the fact that the rhetoric descriptions in the Vedic texts also reflect the structural and functional features of the human body that have been discovered by modern science. The descriptions (of the kinds cited above) in the Upanishads concerning – the manifestation of the eternal will of God in the creation of the *Pinḍa* of the sun, moon, other planets and the entire

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**The identity of a civilized man is his modesty: hard on the self  
and soft on others.**

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universe, and the subliminal existence of the divine powers and the *Paramātmā* in the human self, would become clearer if we note the following.

All planets and other components (cosmic centers) of the universal expansion – whatever be their present states, have come into existence all of a sudden. Be that the Big Bang Theory, any other scientific principle, or the Vedic assumption of the cosmic spurt of the ‘infinity’, all express a sudden manifestation. This is what is referred in the Upanishad as the cosmic expression of God’s will in the physical and subliminal forms of Nature. The ‘presence’ of divine powers in the human being implies the immense potentials of the latter and the ultimate transmutation of human consciousness (mental, emotional, spiritual) faculties into divine. Such descriptions of the Upanishads also reflect the fact that the origin of human self is divine and that the soul, the inner self, is an eternal expression of *Brahmā*.

“Natural creation, evolution or destruction – of every element, every being, every form of existence, works simultaneously at the physical as well as the subliminal domains of its existence. The paranormal powers of the Omnipotent God enable collective materialization of these in totality at the cosmic level” – such implications of the Indian texts are being thoroughly studied, deciphered, and reaffirmed by the eminent researchers of the modern times as well. For instance, Dr. Allen Leo of “The Occult Anatomy” fame explains that -- “if we had understood the cosmic system, it would not have been difficult to see the intimate relationship of our body and

mind with the sun, moon and other planets [....]”.

Dr. Corinne Helen discusses the complexity of the process of life in the human body under the topic “The Dual Brain Functions and Relation with Spiritual Development”. She further writes that – “It is amazing to note that all the natural instincts of artistic creativity, intellectual talents and knowledge acquisition are bestowed on the human mind by the planetary system. This way all intellectuals are disciples of the planets and stars (cosmic centers)”. The *Occult Anatomy* regards human beings to be constituted of two bodies. One is physical – made up of the five basic elements and the other is subtle – which is created by the divine powers emitted from the cosmic centers.

The physical components of our body that are visible and tangible, are made up of the *prathvī tatva* (earth-element). Interestingly the material components of the other planets too are found to be constituted by these elements gifted by the earth. The sun, moon and the other members of this family bestow enormous energy and support on the earth in return. The same is true of the mutual cooperation and coexistence of the other planetary systems, the galaxies, and every entity of the ever-expanding universal ensemble.

Anatomically, our brain is made up of two layers – formed by the “white element” and the “grey matter”. The white element constitutes the nerves and the ganglions. The nerves bundled in the ganglions are rich in phosphorous and are deeply immersed in the protoplasm. Phosphorus is constituted by the

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**He who makes castles in the air without considering his worth and circumstances makes himself an object of ridicule.**

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*agni tatva* (element of fire – energy) as mentioned in the Upanishads. The *agni tatva* present here (phosphorus and ATP in scientific terminology) is important for metabolism and the maintenance of energy for the body functions. Deficiency of the *agni tatva* in the body results in indigestion, weakness, lack of stamina and body-resistance and in diminished glow of the eyes and of the aura around the body. This *agni tatva* is same as that present in the corona of the sun.

Scientific findings reveal that the maintenance of phosphorus in the body does not depend as much on the food intake and digestion as it does upon the mental condition. The same is true in the case of several other biochemical and physiological functions. These findings indicate the scientific implications of the above-cited scriptural descriptions (about the role of sun, etc). These also affirm the vital dependence of the physical body upon the subtle, and thus support the double-body theory of the *Occult Anatomy*.

The material-based science has been able to study only the perceivable structure and functions of the human body. Integration of the physics based life sciences with metaphysics would one day explain the existence and functions of the subliminal body. This would probably also unfold the secrets of how the energy currents immanent in the cosmos generate or strengthen the constituents of the physical (biological) body and endow its subliminal counterpart with intellectual trenchancy and enlightened wisdom.

**“Don’t be pushed by your problems.  
Be led by your dreams.”**

– Anonymous

#### Notes:

1. Brahṁ–Omnipresent, Eternal Consciousness Force.
2. Piṇḍaṁ microcosm; an entity in the cosmos that has perceivable identity.
3. Pancha Tatvas: Five Basic Elements. Namely prithvī (Earth), jala (Water), agni (Fire), vāyū (Air) and ākāśa (Ether). The first four refer to the basic elements or sources of matter and energy and the fifth implies the sublime domain of existence and expansion of mental and emotional faculties.
4. Agni: The subliminal source of fire and energy is referred (in Vedic texts) as manifestation of God agni, that of air and fluids as God vāyū, that of natural medicines and vital substances as Gods aświni kumār; that of directions and space as diśās; the God of brilliance and vitality as sūrya (the Sun God), the God of beauty and soothing feelings as Candramā (the Moon God).
5. Trigūṇas: The three guṇas (innate qualities, tendencies and perennial source of manifestation of Nature). Matter or whatever the researchers of the perceivable Nature regard as elements of creation of matter is only a manifestation of the tamoguna. The rajoguna generates activity (energy vibrations and vitality) in every element/particle/entity (including the human mind) of Nature. The satoguna constitutes what corresponds to the unalloyed expression and perception of consciousness and its spiritual faculties
6. Prāṇaṁ Vital Spiritual Energy.

**Wise are those who think before speaking; and fools are those who speak first and think later.**

# ***Never Forget to Atone & Make Amends for Errors***

As long as we are alive, errors and mistakes are inevitable. Etching these in our minds is no solution. The only solution for the errors we commit is to atone and make amends. Making amends is the only way to free the mind from the knots of guilt and this helps in development of personality. There are several causes that drive us to commit errors. Our lives are filled with contradicting emotions like attachment and dislike, activeness and lethargy, excitement and depression and so on. Sometimes we perform our actions under the spell of stormy waves of emotions, which often lead to errors. These strong waves of emotions can be quieted only when our mind becomes steady and discriminatory wisdom awakens. Only then we begin to recognize our mistakes and truly understand the meaning of atonement.

Rousseau, the famous philosopher has written in his autobiography - "Best autobiographies are those where the writers have plainly admitted the mistakes they have committed in their lives." Mahatma Gandhi laid bare all his mistakes in his autobiography. Admitting his mistakes raises a person to great heights. The progress he makes in his lifetime is much greater than that of other ordinary beings. Gandhiji recognized his errors, made amends for those and due to this alone raised himself to the level being 'Mahatma' - the great soul.

There is not a single person in the world who has never committed errors. There are several kinds of mistakes we commit – discourtesy, getting angry and scolding others, misunderstandings and so on. These small mistakes sometimes lead us to making grave errors for which we have to pay later. Making mistakes when we are agitated and angry is very common. This is because in this state our mind gets disturbed and unsteady, and then our intellect cannot take the right decisions, pushing us to tread the wrong path.

Often we also make mistakes because of our lethargy and negligence, and only later do we realize what we have done. Lord Melville was a great statesman who suffered impeachment for gross financial mismanagement, the cause for which turned out to be pure negligence in fulfillment of duties. Richard Sheridan, the very famous playwright, always remained in debt due to his laziness. Sir Francis Bacon was a great philosopher and was highly acclaimed for his wisdom, but because of his bad habit of reckless extravagance, he committed a number of financial errors and later became indebted to a number of people. Human beings keep committing errors in one form or the other, sometimes due to negligence, or due to the habit of procrastination, or due to impatience, or due to emotional upsurge

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**God's love is reserved only for virtuous and responsive persons.**

etc. It is quite natural to make mistakes, but we must bear in mind that once we recognize them we must never repeat them. To commit the same mistake twice due to carelessness is the gravest error.

There are several people in the world who try to conceal their errors after committing them, and then put forth numerous arguments to prove themselves right. People feel ashamed in admitting their shortcomings. They try to conceal these also because of the fear of facing taunts and ridicules by others when exposed.

In a well reported incident that occurred sometime back, a lady got admitted to a famous hospital in Boston to get her right leg operated upon. When the effect of anesthesia waned, she was shocked to see that her left leg had the bandages instead of the right. It was found that doctors had mistakenly operated upon her left leg instead of right. When hospital administration was questioned they replied that the doctors felt it was the left leg that needed operation. Whatever may be the level of mistake, people find it very difficult to admit it. But when the mistakes are not accepted, all the possibilities that such mistakes will not be committed or repeated in future, end immediately. Even after committing mistakes we think we are right and want others also to believe the same about us. Sometimes we just dump our mistakes upon others, but doing this does not correct our mistakes.

The only way to correct mistakes is to confess and make amends. When a person feels remorseful and begins to realize his mistake, it means that the time to make amends has arrived. By doing so, the guilt-consciousness in our minds gets pacified. Munshi Premchand in one of his novels has written that everyone has to taste the bitter fruit of repentance sometime in one's life. To repent means that we admit our mistakes and we resolve that we will continue to make efforts not to repeat the same. Repentance is an opportunity to correct and internally cleanse ourselves.

Repentance leads to a change of heart. We feel sorry for our lapses and we accept that we should not do what we did in the past. Repentance generates emotions of love and affection in our hearts which redirect us from materialistic thinking towards benevolence for all. In simple terms, repentance means to accept our errors and shortcomings with an open mind and bare them to our soul. Repentance is not cowardice; it is a sign of bravery. It is not surrender to our mistakes; it is a process to overcome them.

It is very human to commit mistakes. But to rue over them for long and to tie our mind in the knots of frustration is not a rational thing to do. Complete refinement of our personality is possible if we learn to make amends for our mistakes. This is the only means by which permanent change in our thought processes can be accomplished. So, it is necessary that in place of ruing over our mistakes, we make the process of atonement and making amends as a part of our lives.

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**This world would be Heaven if we practice what we preach to our children.**

## *In the Ashram of Maharshi Ramana – I*

### **Freedom movement comes to a standstill**

After the year 1933, the political atmosphere started becoming quiet due to the signing of the Poona Pact and the release of Mahatma Gandhi. After release from jail, Gandhiji announced the withdrawal of civil disobedience movement. Among his close companions, he said that any movement should not be stretched too long. The volunteers get tired. There should be alternate periods of low and high activities.

The clouds of Second World War had started gathering. Hitler had forcibly captured political power in Germany and was feverishly consolidating it. Though there were no apparent signs of the war breaking out in the very near future, the experts in politics began to realize that once Hitler had enforced a firm grip in Germany, he could become a challenge to the British rule. As Mahatma Gandhi announced the withdrawal of civil disobedience movement in 1934, the attention of the freedom fighters got diverted towards other activities. In order to give a positive direction to people's enthusiasm, Gandhiji started a new experiment. He started calling *Dalits* and untouchables as 'Harijan'. He also launched a newspaper with the same title, which later on became the mouthpiece of the national movement. In order to eradicate untouchability and creating an environment of equality in the society, he initiated the

program of Harijan upliftment. There was support as well as opposition to this program, both in cities and villages. A meeting of Congress workers was held in Agra in which the youth were expecting Shriram to give a lead to Gandhiji's new program. In that meeting the incidence of Chhapako was also mentioned.

Shriram said – "I will not hesitate to shoulder the responsibility proposed to be assigned to me, but I want two week's time before I take it up."

### **Preparation for Arunachalam**

When the companions asked for the reason for delay, Shriram replied-'I want to undertake a pilgrimage.' Shriram didn't say anything more on this subject and got busy in making preparations for the journey. The destination was Tiruvannamalai, at the foot of Arunachala (a holy mountain) 120 miles southwest of Chennai. Near Tiruvannamalai, a medium-sized village, an ashram was coming up effortlessly. The fame of the founder saint of that ashram, Maharshi Ramana, was spreading far and wide. Spiritual aspirants not only from India but also from abroad were visiting there to have 'darshan' of the Maharshi.

Inspiration to visit Arunachala was awakened by a strange experience. The day he took the decision to visit Arunachala, during his

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**The most wretched person is one who does not have self-control.**

morning *Sandhyā* while meditating, he saw a mountain peak. The mountain was not very high. It didn't appear like Himalayas or any other known mountain regions. The hill was about 2500 -3000 feet high, with stones scattered pell-mell as if there were some war. There were shady trees, thorny shrubs, dusty roads and stony land all over the hill.

### **Divine vision in meditation**

In the state of meditation, the journey on the hill proceeds further. A grand temple comes into sight. There are several lofty *Gopurs* (pylons) in the temple. Due to this the whole temple appears as a conglomeration of *Gopurs*. One *Gopur* is ten-storeyed. After crossing it one enters the *Garbhagriha* (sanctum sanctorum). *Shivalinga* is installed in that *Garbhagriha* with five gates. The devotees are worshipping Lord Shiva at all the five gates. In the *Parikrama* (circumambulation of the shrine) the idols of Parvati, Kartikeya, Ganesh, Navagraha, Dakshinamurti and several puranic devotees of Lord Shiva are established. He is unable to identify in which province this holy place is located.

From the language of prayers recited by the devotees, he finds that this place is Arunachala located in Dravida Desh (Tamilnadu). The legend has it that Nandishwar, the *Vahan* (mount) of Lord Shiva, established some peaks of Kailash on earth; and Arunachala is one of them. In that prayer, one voice appears to guide Shriram - 'Visit this place. *Gyan, bhakti* and *yoga* - forms of Lord Shiva are made manifest here. In order to get the glimpse of these, come to Ramana Maharshi Ashram, situated in the *Parikrama* of Arunachala. Here Maharshi is waiting for you.' Voice stops for a few moments, and a melody of prayers is

heard. Again, the same voice is heard - 'Ramana Maharshi is one of those few living enlightened beings who are at present actively engaged in making the divinity manifest on earth. At appropriate times, you have to meet other such saints. Right now prepare for the journey to Arunachala.'

After getting inspired, in the state of trance, Shriram decided to visit Arunachala leaving aside everything else. It was due to this inspiration that he postponed taking up the new responsibility in the meeting of the youth volunteers.

### **As he saw so he found**

Whatever was seen through the inner vision, the same thing was actually found in the temple of Lord Arunachala. This conglomeration of temples, which is spread over twenty five acres of land, is a symbol of fire element (Agni) of *Panchatatva* idol of Lord Shiva. There are more than hundred *Gopurams* in the temple region; and almost the same number of temples. There are many ponds situated here and there on the mountain. Among the various canopies, there is canopy of Dakshinamurti situated in the south of the hill. It appears that Dakshinamurti is preaching there. The priest of one temple tried to explain in gibberish Hindi the importance of that place to Shriram. He said - 'This is a sacred place - the foremost among the holy places. This is the heart of the world. It is considered a secret and sacred abode of Lord Shiva.' The priest also narrated that as per puranic lore as Moon was lighted by the Sun, so also other holy places received eternal light from Arunachala and the mountain itself was formed in the shape of 'Om'.

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**Scriptures and holy books are like teachers who impart life-transforming teachings without caning or admonition.**

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It is said that in Vedic times, Maharshi Gautam did penance on this hill. The great saint, due to whom the inner vision pulled Shriram to this place, was also residing there for the last thirty six years. When Maharshi Ramana took renunciation at the age of 16, he lived in one or the other temple of Arunachala for a long time. His mother came to persuade him, but he refused to go anywhere. After meeting his mother, he hid himself inside the caves and remained there till 1922. Then he shifted to the foot of the hill and the ashram grew up around him. Initially there was a hut made of grass. Maharshi lived in that hut for years. When the number of devotees started increasing, the ashram was expanded gradually. Shriram came to know these things while he was visiting Arunachala.

When Shriram entered the ashram, he was glad to find that there was no entrance gate; it was open from all sides. Coconut trees were grown outside the cottages. Their leaves provided shade in the ashram. On western side of the hermitage of Maharshi, some *sadhus* had made their huts. There were twenty – twenty five people in the hermitage at that time. Apart from Indians, there were Americans as well as Europeans. Followers of all faiths - Hindu, Muslim, Christian, etc – were seen coming and going out of the ashram. Shriram tried to explore inside the ashram; the aim was to contact some guide amongst the inmates.

### Shriram in the Ashram

One devotee was seen. As Shriram was in search of a volunteer, so was the devotee in search of some curious visitor. This person, named Ganapati Shastri, was a resident of Banaras. He appeared to be sixty – sixty five years old. As soon as he saw Shriram, he greeted him with a smile and said- ‘How are you?’ Shriram responded humbly, introduced himself and told him the purpose of his visit: that he wished to have ‘*darshan*’ of the Maharshi and see the ashram closely. Shastri was glad to know this and said – ‘Bhagwan (Maharshi) is about to come out of his hermitage shortly. In the meantime, after taking bath you take meals.’

Everyone was sitting in a row for the meals. It was a hall-like tin-shed. Ganapati Shastri said – “All the visitors and ashramites take meals together. There is no discrimination of caste, creed or religion. Even then some orthodox Brahmans want to have their meals separately. For them a separate arrangement has been made in the kitchen.” Shastriji pointed towards a small space left for this purpose. Shriram said – “When there is no discrimination of caste, color or creed, why has the rule of eating together at one place not been enforced?” Ganapati Shastri said – “In the three-fourth portion of the building all the people sit together; that small space is for the very orthodox Brahmans. Bhagwan has made uniform arrangement for all; he neither tells us to believe in casteism nor to disbelieve in it.”

### *A poet named, Piet Hein wrote:*

“The road to wisdom? Well it’s plain and simple to express: Err and err and err again but less and less and less.” Taking risks might mean making some mistakes, but it’s only through mistakes that people learn anything. Dare a little.

**Man is not the slave of circumstances. He is their creator, controller and master.**

### **Darshan of Maharshi**

Ganapati Shastri again requested Shriram to take food. He sat down for lunch along with other devotees. Food was served on banana leaves. Just before the lunch was to begin, Maharshi came inside the shed and made his seat between the two rows. Some people in the other row stood up to greet the Maharshi but he directed them to remain seated. He ate his lunch silently. That day rice and *sambhar* were served. Maharshi was silent and hence other people also kept silence. There was pin-drop silence.

Other than the kitchen, there was no separate arrangement for the orthodox people. All of them used to sit together in front of the hut of Maharshi. There was no distinction of low

- high caste or the rich-poor. In the afternoon Maharshi came and sat on his seat. Some incense sticks were burning. Some people were sitting with closed eyes. After the arrival of the Maharshi they opened their eyes and started looking at their revered Master. Shriram got up from his seat, went to the Maharshi and greeted him by offering some flowers at his feet. Maharshi picked up a fruit from the basket kept near him and gave it to Shriram. It was the fruit of pear. From spiritual point of view, pear represents a strong personality, yet it is sweet and filled with juice. Other people also got up from their seats and returned after greeting the Maharshi.

**[To be continued in the next issue]**

One fine day, a bus driver went to the bus garage, started his bus, and drove off along the route. No problems for the first few stops - a few people got on, a few got off, and things went generally well. At the next stop, however, a big hulk of a guy got on. Six feet eight inches, built like a wrestler, arms hanging down to the ground. He glared at the driver and said, "Big Dada doesn't need to pay!" and sat down at the back. The driver was five feet three inches, thin, and basically meek. Naturally, he didn't argue with Big Dada, but he wasn't happy about it. The next day the same thing happened - Big Dada got on again, made a show of refusing to pay, and sat down; and this happened almost every day. This grated on the bus driver, who started losing sleep over the way Big Dada was taking advantage of him. Finally he could stand it no longer. He signed up for body building courses, karate, judo, and all that good stuff. By the end of the summer, he had become quite strong; what's more, he felt really good about himself. So on the next Monday, when Big Dada once again got on the bus and said, "Big Dada doesn't pay!," The driver stood up, glared back at the passenger, and screamed, "And why not?" With a surprised look on his face, Big Dada replied, "Big Dada has a bus pass."

#### **Lesson:**

"Be sure! What is a problem in the first place before working hard to solve one?"

**There is no foe more dangerous and nearer than laziness.**

# Learn the **Art of Communication**

Communication is an art. It can be perfected by using specific techniques. Those who master it can easily convey their sentiments to others and make them understand their real implications. The better a person communicates the better becomes his power of expression. There are different ways and means of communication, which all boost a person's interpersonal skills.

Communication means - to effectively express our thoughts and sentiments to others, so that they can well understand what we want to say and explain. However, one need not be an expert to do this. On the other hand, it is also not essential that the experts or the talented people may be necessarily endowed with effective communication skills. The talented may be deficient in the art of expression, while some layperson may be an expert in it. Now, the question arises why is it so that one person can explain his point effectively, while the other fails to do so?

If we want to explain something to others, we should first have a profound understanding of that subject. If we ourselves are confused or unclear about the topic, we will face difficulty in explaining it. Effective communication requires that the subject should be made simple. So, if we want to explain a tough topic, we should simplify it and link it to the common practices of daily life.

Interest and attraction are other elements required for an effective communication. It is human nature that man can be easily attracted towards the subject of his interest. One who is interested in sports would be attracted towards sports-related issues, like health, nutritious diet, lifestyles and sports related goods, outfits, shoes, etc. So, if we have to explain something to a sportsperson, we should do so by relating our topic to sports. This will attract the interest of the listener towards our topic. So, an effective communication requires that the speaker should know about the interests, needs and utility, relevant to the contemporary scenario.

Effective communication also requires concentration and mental stability. Nothing can be explained to a distracted mind. Distraction and concentration are two antagonistic attributes of mind. A distracted mind remains agitated by numerous thoughts, which come and go like stormy winds. But, none of them stays for long. So, such a mind cannot grasp anything. In order to understand something, the mind should be focused. As the mind begins to get focused on some thought, it also becomes stable. In this state of stability, the mind begins to understand easily.

Concentration and mental stability are the prime requisites for effective communication. The reflection of the immaculate and white full-

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**Spendthrifts are prone to disgrace and suffering.**

moon can be seen in a pond only when its surface is calm and clear. Similarly, mind can understand only when it is focused and stable. Otherwise, the mind won't grasp anything, even if one is ready to understand and an expert is ready to explain.

There can be other means of communication; for instance, through the body and through speech. Speech, which requires the tongue, is the prime means of communication. One should be aware of the defects in one's speech, which come either due to the effect of the subconscious mind or due to anxiety. These defects include repetition of certain specific words while speaking, non-fluent speaking, speaking fast, speaking at once without thinking or taking too long before saying anything. The speech should be free from these defects.

We should speak courteously and in a sophisticated manner. If we have to speak against someone's logic, we should first show respect towards him. We should put forward our view with confidence and after proper preparation. Body is another medium for communication. Our body language, viz., the way we walk, sit, stand, see, etc may either diminish our personality or augment its charm. Our body language should present a glimpse of human glory and serenity. Walking calmly and taking balanced steps represents self-confidence. Our body language should not reflect our sub-conscious mind.

Spiritual exposition is more difficult, because our surroundings do not support it. The spiritual element, which we try to explain, can neither be seen, nor heard. Further, it is not

even in vogue. This makes our task even more difficult. So, while explaining about spirituality, such words should be used with which the masses are well acquainted.

Spiritual communication should be used to reveal the potential of the inner faculty, so that the people can evaluate to what extent they may succeed. They should know how much it may help in boosting their confidence. They may use it for discovering the unknown potential present within them, which may be used to usher revolutionary changes in their lives.

One who excels in communication skills will not only refine his own personality, but can also aid in the personality development of other people. Proper communication not only helps us in understanding various things, but also removes the mutual misunderstandings. So, we must learn this art.

### **Introspection**

Whatever happens let it happen.  
Whatever is said about you let it be said.  
You should consider these things as illusory as a mirage. If you have really detached yourself from the world, then why should such things affect you? Focus on inspecting yourself thoroughly for weaknesses. Only then can you begin the process of growth. Take advantage of every moment and every opportunity. Your path is very long, and time is very short. Focus your inner strength on reaching your goal. Have faith not in the capacity of man, but in the capacity of God. God will show you the right path.

**-Pt. Shriram Sharma Acharya**

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**It is possible to reform a person not by ridicule but by giving him an opportunity to think afresh and change himself.**

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## Some Techniques of **Shvasochchvas**

In *Prana* therapy, *Shvasochchvas*, stands for inducing curative energy of *Prana* in a medicinal object by charging it by way of exhalation. A few techniques of *Shvasochchvas*, are described as follows.

### 1. *Ushna Shvas* (Warm - breath blowing)

The diseased part of the organ of the patient is covered with a thin, fresh, unused, cloth. The therapist inhales air through the nostrils and closing the lips in the way one does while blowing a whistle or playing a flute, blows it out on the cloth through his mouth.

### 2. *Sheetal Shvas* (Cold - breath blowing)

The process is similar to the one described above for *Ushna shvas* with one modification. While blowing out air onto the object, the tongue is also kept upturned to touch the palate.

### 3. Charging Water

Water to be used as a medical prescription for *Prana* therapy can be charged with *Prana* energy in several ways.

- (i) Keep a tumbler of transparent glass filled with water on the palm of left hand and hold it with the thumb and fingers of the same hand. Bring the fingers of the right

hand close to the top of the glass, keeping a distance of about an inch. With a strong affirmation of providing relief as desired, jerk the fingers five to seven times over the water in the tumbler.

- (ii) Holding the tumbler in the left hand bring it close to your mouth at a distance of about six inches. The water to be used for medication can be charged with warm or cold breath in the manner described earlier.

- (iii) Hold a tumbler of glass filled with water in the left hand. Closing the fist of right hand, fold the hand at the elbow bringing the fist near the shoulder. Now bring the fist at about four inches above the water in the tumbler and open it with a jerk as if a pebble being held in the hand is being thrown in the water. Repeat this process five to ten times. For warm breath treatment this exercise is performed with the right hand and for the cold breath treatment with the left.

- (iv) For charging water filled in a bottle, blow air into it through a hollow stem of wheat or barley plant.

- (v) For inducing the curative power in water by *Nivartak* or *Pravartak Marjan*, the utensil containing the water should be kept on a wooden plank.

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**One becomes what one thinks and does.**

According to Dr. William Davy, charging water for five to seven minutes by warm or cold breath is the most effective method of treatment amongst the methods described above.

Care should be taken, that after charging, the charged water does not come in contact of any other body, any metallic object or some other electrically conducting metal; since it would discharge the energy introduced in it by conduction, making it ineffective for treatment.

The curative power of water is retained upto 48 hours after charging. Thereafter it loses its curative potential.

#### 4. Charging Oil

Oil is often used for massaging or for many medicinal objectives. For local treatment of diseased organs by *Prana* therapy, pure, unadulterated *Til* (sesame) oil is found to be most useful. However for application on the scalp, oil extracts from mustard, Brahmi and *Phyllanthus emblica* Linn (*Amla*) can also be utilized. Many *Prana* therapists of European countries also add saliva to the oil during treatment, but in view of cultural sensitivities in India, such practice is not recommended. According to some western experts, being relatively denser than water, oil is impervious to charging by the ordinary process of breathing. However the *Prana* therapist Dr. Luis does not agree with this view. With experiments, he has demonstrated that oil can also be very effectively charged, by blowing air into it through mouth and creating bubbles in it with the help of a hollow rubber or plastic

tube or with a hollow stem of some plant. According to him, this method makes the charged oil as effective as claimed by some, by adding saliva. Hence considering the ethos of this country, the recommendations of Dr. Luis appear more acceptable.

#### 5. *Amrit Shwas* (Breath surcharged with *Prana* energy)

This technique of infusing *Prana* energy through breath is also used for many types of ordinary treatments. It is useful in all types of diseases. The practitioners of *Prana* therapy who are not familiar with the intricacies of many sub-disciplines of *Shvasochchwas* may conveniently use the following methods for treatment:

- i. The diseased part of body is covered with a clean cotton handkerchief and the diseased organ is energized by blowing *Prana* on it through mouth. The handkerchief serves as a filter for suspended impurities of air being blown out on to the body and thus only pure, unadulterated element of *Prana* reaches the patient.
- ii. Keeping the mouth about a foot away from the diseased organ, air is blown on it through a cup formed by interlocking fingers of both hands around the mouth. It is as though one is calling a person situated far away, or trying to extinguish a candle from a distance. In this way, the air energized with *Prana* is directed straight towards the diseased organ of the patient. The process provides great relief to the patient. Sometimes it even makes the patient drowsy.

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**A noble person remains humble in times of abundance; and  
generous in times of poverty.**

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# Education: The Origin & Journey So Far

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*In this series of articles we are discussing multiple aspects of education. Irrespective of its focus and nature, the process of education universally consists of teaching and learning. In the earlier articles of the series, we had discussed the natural, intellectual and psychological traits of learning. Learning is specific faculty of the learner and pertains to his/her development, whereas teaching and system of education in general evolve and deal with wider domains and overall development of the society. It is therefore important to review these aspects in the context of the history of human civilization.*

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Education has been an essential part of human life ever since its existence. Nature is a natural teacher of all living beings. Apart from making it possible to learn from perceptions through physical sense-organs, in humans its 'teaching' also accounts for initiation of learning from experiences of the mind and natural development of the process of thinking and updating of 'knowledge-base' in the 'memory' of the brain-computer. With in-built facility of the brain and Nature's continued support and activation of the consciousness faculties, the human mind evolves further as per its intrinsic tendencies and 'external education'. 'External education' is attained through interaction with the surrounding people and ambience, and with the help of teaching of elders in the family/society and from teaching and training given by the masters. It is the education by mentors /teachers/trainers – be those humans, treatises/books, or other sources of training and knowledge – that predominantly defines what we refer as education system.

The origin of education system is attributed to the Gurukul system of Vedic Age in India. This was a residential system of education that used to begin from childhood till the age of about 25 years. Gurukuls used to be Ashrams of the rishis (seer-sage, scientists of spirituality) where, apart from scholarly teaching of the Vedas and Upanishads, the students were also provided holistic guidance and training that used to cultivate and glaze their talents and also prepare them for efficient management and progress on multiple fronts of life. Holistic development of healthy mind-body system, overall personality and virtuous character-building were integral part of this education.

The teaching was only through vocal medium. The teacher would chant and explain the hymns and text. The students would listen and recite it repeatedly. They would not only retain it in the memory but also contemplate over the meaning and

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**No one is more unfortunate than a wicked person because  
no one stands by him in adversity.**

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implications. It was not like simply 'cramming' or 'receiving' whatever was told. The teaching methods used reasoning and questioning. Nothing was labelled as the final answer. There used to be debate, question-answer, and analytical discussion as well. Gamut of Vedic texts and global expansion of Indian culture and civilization stand as testimony to this pre-historic education system<sup>[1-4]</sup>. The scripting of Vedic texts in Prāchya language is said to date back to about 10,000 years B.C. The rishis of this period 'wrote' these texts as inscriptions on tree-leaves (mostly on palm leaves), copper plates, and stones. Vedic texts developed and taught by some rishis included Astronomy, Herbal Therapy, Yagyopathy, etc. Gradually with expansion of the social-engineering system of Varṇa, there also were special schools for training of Archery, Astronomy and Mathematics, Mathematics, Ayurveda (Indian science of Medicine), religious rites, sculpturing, metal works, carpentry, farming, commerce and trading, and other skills<sup>[1]</sup>.

Because of the gigantic destructions resulting from the Mahabharata war and vicissitudinous tides of Natural calamities, etc, most of the texts — except few inscriptions and related archeological proofs, were destroyed. As per the documented history of Indus Civilization, the texts (in ancient Sanskrit) found and further studied by the scholars of later times are dated back to 1500 BC to 600 BC.

#### **Ancient Education System Across the Globe<sup>[6]</sup>:**

Education in other ancient civilizations was run by religious centers/shrines and was mainly

focused at oral recitation and memorization of religious texts and learning the rites, etc.

With advancement of civilization in Egypt and Babylonia, trade expanded, government machinery also became more forward-looking, and demand/need to document and preserve the culture and traditional knowledge increased, which led to invention of writing (hieroglyphs) around 3100 BC. Around 1100 BC, a Phoenician writing system with some adaptations of the Egyptian script was used by the Greek savants. Variants of this early Greek script and alphabet gave rise to the Latin alphabet, Cyrillic script used in writing Russian, and to Aramaic script, from which Hebrew and Arabic scripts were developed. The ancient Chinese script, as found on bone-inscriptions is supposed to have been developed around 1200 BC. In Mesoamerica (South-Central America), the best developed and used script is supposed to be the Maya script; the earliest available inscriptions in this script are dated back to ~300 BC <sup>[5]</sup>.

Schools came into existence several hundred years B.C. in advanced horticultural and agricultural societies to prepare a select few for leadership and professional positions. Early schools (mostly private) in Athens and other city-states of Greece were established around 5<sup>th</sup> and 4<sup>th</sup> Century BC. The schools mostly trained the boys in gymnastics (including athletics, sports and wrestling), music (including poetry, drama and history) and literacy. As in today's nursery schools, alphabets were first introduced in musical form; then by copying the shapes of letters with a stylus on a waxed wooden tablet. The goal of education in the Greek city-states was

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**Not riches, but nobility of character and honesty  
are the true touchstones of greatness.**

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to prepare the child for adult activities as a citizen. The goal of education in Sparta, an authoritarian, military city-state, was to produce soldier-citizens. On the other hand, the goal of education in Athens, a democratic city-state, was to produce citizens trained in the arts of both peace and war.

After some schooling, the sons of poor or middle-class families often learnt a trade by apprenticeship, whether with their father or another tradesman.<sup>[6]</sup> By around 350 BC, it was common for children at schools in Athens to also study various arts such as drawing, painting, and sculpture. The elite students continued their education by studying with sophists, from whom they could learn subjects such as rhetoric, mathematics, geography, natural history, politics, and logic. Girls hardly had any formal education.

In the later age, some of Athens' greatest schools of higher education included those founded by Aristotle and Plato. Science (mostly astronomy) also found a place in higher education in the later centuries. Greek was the primary language of science. The first schools in Ancient **Rome** were established around 4<sup>th</sup> Century BC. These schools were concerned with the basic socialization and rudimentary education of young Roman boys. Only the Roman elite would expect a complete formal education. A tradesman or farmer would expect to pick up most of his vocational skills on the job. The oriental scriptures and Mesopotamian civilization (from Greece) inspired education in the Middle East. There were libraries in most towns and temples. By ~700-650 BC mathematics was also taught and learnt.

Education in ancient India continued along the lines of the Vedic times by sagacious Gurus. Vedic education included: proper pronunciation and recitation of the Vedas, the rules of sacrifice, grammar and derivation, composition, versification and meter, understanding of secrets of nature, reasoning including logic, astronomy, Ayurveda, and related sciences, and the vocational skills necessary for an occupation. Some medical knowledge existed and was taught. A grand centre of learning in India dating back to the 5th century BC was at Taxila (also known as Takshashila - now in Pakistan).

It was during the Zhou Dynasty (1045 BC to 256 BC) that the origins of native Chinese Philosophy and Education systems were developed. The schools mainly taught rites, music, archery, charioteering, calligraphy, and mathematics to the boys. Girls learned rituals, correct deportment, silk production and weaving. The scope of education widened with time to incorporate Chinese medicine, etc; for many subjects (mostly in arts and philosophy) curricula developed by Confucius (551BC-479BC) were followed for almost the next 2000 years.

**Education in the Middle Age (500-1500 AD)<sup>[1-6]</sup>:** During the early Middle-Ages, the monasteries of the Roman Catholic Church were the centres of education and literacy in Europe, that taught Latin and the art of writing. Around 714-812 AD, there was a flowering of literature, art, and architecture. The first medieval institutions generally considered to be universities were established in Italy, France, and England in

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**Don't praise them who earned their fortunes by unfair means.**

the late 11th and the 12th centuries for the study of arts, law, medicine, and theology. Cambridge and many other universities were also renowned centres of higher education around this time.

From ~ 13th century AD until the latter part of the 19th century AD, the Three Character Classic served as a child's first formal education at home. Young students learned many common characters, grammar structures, elements of Chinese History, and the basis of Confucian morality through this text. Schools that taught the Chinese classic texts that continued in use for 1,300 years, were abolished by 1911 in favour of Western education methods. The history of education in **Japan** dates back at least to the 6th to 7th century when Chinese teachings and ideas flowed into Japan from the sixth to the 9th century.

The first millennium AD and the few centuries preceding it saw the flourishing of higher education at Takshashila, Nalanda, Ujjain and Vikramshila Universities. Amongst the subjects taught were Arts, Architecture, Painting, Logic, Mathematics, Grammar, Philosophy, Astronomy, Literature, Hinduism, Buddhism, Arthashastra (Economics & Politics), Law, and Medicine. Each university specialized in a particular field of study. Takshila specialized in the study of medicine, while Ujjain laid emphasis on astronomy. Nalanda, being the biggest centre, handled all branches of knowledge, and housed up to 10,000 students at its peak.

Indigenous education was widespread in India till ~ 1800 AD, with a school in every temple, mosque or village in most regions of the country. The subjects taught included Reading,

Writing, Arithmetic, Theology, Law, Astronomy, Metaphysics, Ethics, Medical Science and Religion. The schools were attended by students representing all classes of society. Around 600-700 AD, the Academy of Gondishapur (Iran) became a Muslim centre of learning, offered training in medicine, philosophy, theology and science (astronomy). The faculty were versed not only in the Zoroastrian and Persian traditions, but in Greek and Indian learning as well. The House of Wisdom in Baghdad was a library and educational centre from the 9th to 13th centuries. Texts (mostly from India) on astrology, mathematics, agriculture, medicine, and philosophy were translated here. Successively, works on chemistry, zoology, geography etc were also collected. The Jami'ah Al-Azhar founded in Cairo, Egypt in 975 was a University which offered a variety of post-graduate degrees. In the 15th and 16th centuries, the town of Timbuktu in Mali, West Africa became an Islamic centre of learning.

**Post Medieval Times (1600 -1900 AD):** This period saw drastic changes and expansion of education system that laid the foundation of modernization. The western scientific revolution laid the foundation of modernization. The likes of Humboldt University in Germany catalyzed research in Fundamental Sciences. The Ecole Polytechniques in France spread technical and technological education. The Royal Society of Medicine, London, England motivated research in modern medical sciences. Mass awareness and participation in literacy, rise of working class, women liberation also changed the social scenario. Industrial revolution gradually led to wide-spread

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**A family knit together by bonds of loving cooperation and mutual understanding is a living model of heaven on earth.**

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development and consequent advancement of mode of teaching and research. Discovery of America and development of the USA by the Europeans had attracted intellectuals from all over the world. Their collective efforts and achievements have made USA a global center of attraction for seekers of advanced scientific and technological education.

The expansion of British colonization embraced almost the entire globe in spreading the influence of 'westernized' school education. In India, education was widespread for elite young men in the 18th century, with schools in most regions of the country. The subjects taught included Reading, Writing, Arithmetic, Theology, Law, Astronomy, Metaphysics, Ethics, Medical Science and Religion. The current system of education, with its western style and content, was introduced and founded by Lord Macaulay during the British Rule. By 19<sup>th</sup> Century learning had become widespread. Subsequently, Japan's rapid transition from feudal society to modern nation, transformed its traditional education (through Buddhist monasteries) to Western science, technology and educational methods. A system of universal compulsory education was established in the erstwhile Soviet Union (USSR) in 1919. Millions of illiterate adults were enrolled in special schools. By 1937, the literacy rate in USSR was reported as 86% for men and 65% for women, making average literacy rate of 75%.

The later-half of 20<sup>th</sup> Century and the onset of the present have witnessed wide-spread awareness and rise in literacy and quality of education in the developing countries.

However, despite funding and encouragement by international organizations like UNESCO, literacy rate in the under-developed world, especially in Africa has not picked up the desired momentum. In populous developing countries as well, the backward sections of the society largely remain illiterate. Nevertheless, greater participation of the NGOs and rise in opportunities and scope of vocational education have shown new hopes.

The next two set of articles in this series throw light on the road ahead.

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**There are only two ways to be happy: minimize your needs; and harmonize with the circumstances.**



## Self-confidence is the key to success

Self-confidence is the firm foundation, based on which one could materialize his imaginations. However, many people lack this rare virtue. The want of self-confidence makes them so weak and apprehensive that they hesitate in moving forward on the path of progress. Always concerned about the people around them, such people think that their failure would only tarnish their image in the society. Consequently, they are neither able to take a new initiative, nor are they in a position to provide efficient leadership to any group. In spite of having new ideas, they could not transform their thoughts into actions. Real accomplishments could only be made by those possessing profound self-confidence.

The renowned psychologist Louis El Hey has written in his book, 'Self-esteem affirmations' that confidence is the prerequisite for success. He further writes - 'If one wants to succeed, he has to equip himself with confidence. It strengthens one's determination and augments the will power and this helps immensely in completing a task. Owing to this sole virtue, people could even accomplish such arduous tasks, which could be of historical significance.'

The importance of confidence could be explained by the anecdote of Dashrath Manjhi of Gahlore, Gaya. Today known as 'Mountain Man', he was once considered crazy. He was

criticized and ridiculed. But, he was least concerned about what people said about him. For a long period of twenty-two years, he kept cutting the mountains. The result of his constant endeavors was a thirty feet wide road, built across the lofty mountains, twenty-seven feet high. His efforts reduced the eighty kilometers long distance to just three kilometers. He did this all alone. While, those who criticized him, had no courage to even think about something so great.

The precious virtue of courage was also demonstrated by Santiago, the brave hero of Hemingway's book, 'The old man and the sea'. He went to the sea in his small boat for fishing. He spent two days and night amidst fierce waves and deadly sharks and caught a big fish at the end. However, his story is only symbolic. His small boat symbolized his firm confidence. The sea symbolized his work-field, in which he had to strive with adverse circumstances, as fierce and formidable as sea waves and sharks. The big fish he caught at the end represented the great success he attained as the result of his unrelenting struggle.

Adversities are a part of life. They appear as gigantic as sea and as ferocious as its fierce waves. To face and overcome them, we need to have faith in ourselves, with which we could use our prudence and courage to deal with such situations.

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**A man does not get tired by the enormity of work but by considering  
it as a burden and doing it haphazardly.**

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Confidence emerges when a person has faith in himself. A confident person creates numerous opportunities for himself and fights adversities to emerge victorious. On the contrary, the thoughts of distrust and failure impede our success. Confidence is thus, the key to success. There are numerous such examples which have demonstrated that people with self-confidence have successfully overcome difficulties and paved their own way to success, overcoming all adversities.

A village girl was able to lead the mighty French troops like the 'Joan of Arc' only because of the immense confidence she had in herself. Her staunch faith compelled even the French Emperor to follow her orders. When the British Prime Minister, William Pitt was removed from his post, he said confidently to the Duke of Devonshire-'Only I could save this country. No one else could do this job.' For the next eleven weeks, England had no Prime Minister. At the end, the responsibility of Prime Ministership was given back to him.

Benjamin Disraeli is another such example. He was insulted on account of being a 'Jew'. British parliamentarians did everything they could to insult him. But, he remained amidst them with all his confidence and later became the Prime Minister. He compelled even his critics to appreciate him. Similarly, common people like Napoleon, Luther Vasley, Bismarck and Savonarola were able to make great achievements and register their names in the list of eminent personalities, solely due to their self-confidence.

The famous behavioral analyst, Grace Fleming considers self-confidence as the key to success. In his popular book, 'Building self-confidence', he has written - 'If one wants to boost his self-confidence, first he should identify his weaknesses and then generate internal energy to overcome these weaknesses, which could be related to any aspect of our personality, like- health, complexion, family background, lifestyle, weight, attributes, habits, poverty, etc. We should reach the core of these weaknesses and seek effective remedies. When we try to face our weaknesses, we would be intimidated at first. However, we would be able to remove them and augment our confidence, only after overcoming this fear'.

Knowing our weaknesses is not sufficient. But, identifying our potentials is also essential. Everyone comes in this world with his unique talent. This natural talent could be extremely useful in boosting his confidence. Behavioral analysts believe that our health would improve if we joyfully practice yoga and walking exercise. Laughter reduces negative thinking, while praising others brings appreciation to ourselves. Practicing Yoga and taking adequate sleep have miraculous impact on our behaviour. Self-study energizes the mind, while introspection gives us a better understanding of ourselves. There are numerous such small remedies, by which we could identify and remove our weaknesses and thereby, boost our confidence.

"To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment."

- *Ralph Waldo Emerson*

**God helps those who help themselves.**

## Conflict between the Divine & the Demoniactal Tendencies - 3

### The Three Asuric Ambitions: Power, Culture and Wealth

The Lord has described the demoniactal qualities too, so that we could keep away from them and concentrate on the development of divine qualities. The essence of the demoniactal way of life is in three things: power, culture and wealth. Those with this nature want to impose their culture on the whole world, believing it to be the best. And why is it the best? Because it is theirs! Individuals with this nature, and empires built up of such individuals, are after these three things only.

The *Brahmins* believe that their culture is the best, that all the knowledge is contained in their Vedas. They want hegemony of the Vedic culture established over the whole world. '*Agratashchatur vedan prishthatah sasharam dhanoo*' (Meaning - The four Vedas should be in the front, and the arms should follow them) is what they want. But when arms are to follow the Vedas, the poor Vedas are as good as finished. Muslims also believe that whatever is written in the Koran alone is true. Christians too believe that truth is contained in the Bible only. They believe that nobody, howsoever noble and virtuous he may be, can ever be redeemed if he does not believe in Christ. They have provided only one door to the house of the Lord; only

through the door of Christ can one approach Him! People provide a number of doors and windows to their houses, but how strange it is that they provide only one door to God's house!

*'Kuleen mee chi sampanna majhi jodi kuthen ase'* ('I am of noble lineage. I have all the riches. None can equal me.') — This is what everybody thinks. We want to be known as descendants of some or the other great sage or king. This is the case in the West too. There too, people boast of being the descendants of Norman nobles etc. We have the *guru-shishya* (master-pupil) tradition also, wherein people relate themselves to great sages. This too is an attempt on their part to claim greatness for themselves and their culture. But, if your culture is really great, let it be reflected in your actions, in your conduct. But people are not bothered about that. To aspire to spread the culture that we do not practice in our own life is a demoniactal (*asuric*) way of thinking.

In the same way, some people think, 'I am the only one fit to possess all the wealth in the world. I want all that wealth and I shall have it. Why do I want it? - To divide it equally among all!' Akbar used to feel sincerely that the Rajput kingdoms should be incorporated in his empire, so that there would be reign of peace. Modern demons want that all the wealth

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**Try to be humane. If you succeed in it, you will succeed everywhere.**

should be concentrated at a single place. What for? - To redistribute it.

For this, power is needed. All the power must therefore be concentrated in my hands. My word must prevail. Everybody must follow my dictates. Freedom means obedience to me! — That is what they think.

Thus the demoniacal nature lays stress on culture, power and wealth.

There was a time when the *Brahmins* were dominant in society. They made laws and laid down codes of conduct. Kings bowed before them. That era passed, and was followed by the age of the *Kshatriyas*. The *Kshatriyas* waged wars of conquest and fought with each other for supremacy. The *Kshatriya* culture too passed in the course of time. The *Brahmins* used to believe that only they are fit to be teachers; others should learn from them. They were proud of their culture. The *Kshatriyas* were concerned with power; they reveled in killing their enemies. Then came the age of the *Vaishyas*. The *Vaishyas* are concerned solely with making money. They are not bothered if they have to face humiliations provided their purse is intact. All they want is to acquire more and more money. Do not the British tell us, 'If you want Independence, have it by all means; but give us facilities and concessions to sell our manufactured goods. Then you may study your culture as much as you want. Remain poor and care for your culture; we are least bothered about that.' These days, wars are fought basically for economic gains. This age too will pass; it is indeed on its way out.

### Self-restraint: The Scientific Way To Get Rid Of Desire, Anger And Greed

We should try to get rid of the *asuric* tendencies. Desire, anger and greed represent the essence of the demoniacal character. These demoniacal passions have the world dancing to their tune. This dance must stop. We must shake them off. Anger and greed spring from desire. Greed follows desire when circumstances are opportune for its gratification, and anger follows when desire is thwarted. The Gita has enjoined us repeatedly to keep away from these three enemies. The same has been said at the end of the Sixteenth Chapter. These are the three broad gateways to hell. Roads leading to hell are quite wide and there is a lot of traffic through them! One can find many companions on the way. But the path of truth is narrow.

How are we to safeguard ourselves from desire and anger? By accepting the way of self-restraint laid down by the *shastras*. Experiences of the saints constitute the *shastras* (the codes of conduct). A *shastra* evolves out of the lessons drawn by the saints from their experiments. Therefore, hold fast to self-restraint that these codes prescribe. Do not have any unnecessary doubts. There is no point in sterile arguments like 'What will happen to the world in the absence of desire and anger? Is it not necessary to have them, at least in a small measure?' Desire and anger are already there in too large a measure—much more than needed. Why create unnecessary confusion? Do not worry that the human race will come to an end if desire (for sensual pleasure) disappears. No matter how many children you produce, a day is bound to come when the human race will disappear from the earth. This

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**Only a virtuous and selfless social worker can uplift the society.**

is what the scientists are telling. The earth is slowly getting colder. At one time the earth was extremely hot. There were no living creatures on it. A time will come when the earth will become excessively cold and all life will come to an end. It may take millions of years, but this is bound to happen. You may go on procreating; the day of doom cannot be averted. The Lord descends on the earth for the protection of *dharma*, not for the protection of numbers. As long as there is one man devoted to *dharma*, one man who is beware of sin and committed to truth, there is no cause for worry. The Lord will take care of him. People without *dharma* are as good as dead.

Taking all this into consideration, live in the world with self-restraint and avoid excesses. Do not follow your own whims; and also do not follow the whims and wishes of the people; that is not what the Gita calls '*loksamgraha*'. *Loksamgraha* does not mean following the wishes of the people. Organising men in large numbers or accumulating wealth does not necessarily lead to progress. Development does not depend on numbers. If population grows unchecked, men will kill one another. Firstly, they will kill birds and beasts and lose balance and will then kill and devour their own children. If desire, lust and anger are considered useful, there can be no doubt that men will end up devouring each other. *Loksamgrah* means showing the people the path of pure morality. If by freeing itself from lust and anger the human race disappears from the earth, it may reappear on Mars. One need not have worry on that count. God is unmanifest, but immanent. He would take care of all. Therefore, emancipate yourself, redeem yourself first. Do not look too far into the

future. Do not worry about the whole of creation and the human race. Increase your moral strength, eschew desire, lust and anger from your mind. '*Aapula tun gala ghei ugvooni*' ('Free your own neck from the noose.'). Even if you could do this much, it is sufficient.

It is a pleasure to watch the sea of *samsara* from a distance. How can a drowning man enjoy the beauty of the sea? The saints stand on the shore and enjoy the sight of the sea of *samsara*. There can be no joy without imbibing this attitude of remaining detached like the saints. Be detached like a lotus-leaf. Buddha has said that the saints stand on the hill-top and look down at *samsara*, which then appears trivial to them. Try to do likewise, and you too would find it trivial; you would lose interest in worldly affairs.

In short, the Lord has exhorted us in this Chapter to shun the demoniacal qualities and acquire the divine ones. Let us make efforts in this direction.

(To be continued)

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Every day you may make progress. Every step may be fruitful. Yet there will stretch out before you an ever-lengthening, ever-ascending, ever-improving path. You know you will never get to the end of the journey. But this, so far from discouraging, only adds to the joy and glory of the climb.

- Sir Winston Churchill

**There is no God for the egotist, no neighbor for the jealous and no friend for the angry person.**

# Home Food is nourished by Tender Emotions

Food is indispensable to keep us alive. Foods of any form - raw, cooked or fruits - are essential because they are full of nutrients that are essential for our vital activities. The food cooked at home is simple, but the amount of satisfaction obtained after eating it surpasses the food that is deliciously cooked and delicately served outside. Everyone envies the food cooked in his home especially when one is away. The food cooked at home has its own importance. It's not just an eatable substance but is also full of love, affection and tender emotions of the one who cooked it. In Indian society women are privileged to have this responsibility. They perform it wholeheartedly as though they are born for it. The food so cooked has miraculous finger licking taste as well as qualities.

In today's fast changing society women have started sharing responsibilities in the outer world by taking up various jobs; yet they enjoy cooking for their family without any hitch. It's never treated as a burden. The job of cooking food may be looked upon as a little work but definitely it's the most important one. It contributes towards developing individual's personality. The energy gained from the food is utilized to develop thought, which in turn decides traits and culture of a society.

In Indian scriptures women are described as "*Jagat Janani Maa Bhavani*" (Goddess of the

universe). They represent the supreme energy (*Mahashakti*) of the cosmos on earth, pure and devoted in every form. The food cooked by such divine hands bears divine strength and unforgettable taste for the buds. The food satisfies the hunger whereas the divinity strengthens the thoughts. Thoughts differentiate individuals and this unseen effort is the basis of keeping our values and culture alive. Cooking is an art. Women try to express their love and emotions through the food they cook for the family; this adds the additional delicate flavor apart from the ingredients used to make it delicious. Cooking is also a creative field where lot of innovations can be done. In our society special range of dishes are prepared with extra effort and caution on auspicious occasions adding to the joyous mood.

Food habits differ from family to family and religion to religion. Differences are noticed even within the family as every individual's likes and dislikes differ. Women cooking for the family take extra pain to understand their differences in taste and then cook accordingly to satisfy every individual in the family. Initially she is trained to cook traditional food but things change as per needs and modifications are made to satisfy each one's taste bud. Thus the food is enjoyed to the heart's content rather than the stomach. This differentiates the home food from the food

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**The plant of personality grows when it gets a fertilizer of virtues and the watering of honesty.**

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cooked outside in restaurants which are served with much pomp and show.

Since times immemorial, Indian women have enjoyed this sole privilege of cooking food for the family round the clock. The working women in today's society too take up this traditional responsibility as a duty not only toward the family but society as well. It's time to provide recognition and give due importance to this task by extending a helping hand to the women. Awards and rewards are no ways to compensate this genuine task taken as an added responsibility. It can only be

honored by respecting it. Men should decide their role according to convenience to be a part of cooking.

The scenario is changing rapidly. Women are now taking up leading roles right from the education field to social responsibility. It's the need of the hour for men to involve themselves in homely task of cooking. Today's woman needs time for her own interests to progress in various fields. Just by providing some help to her by her life-mate the old tradition of cooking with love and affection can be kept alive in today's society.

Many years ago in a small Indian village, a farmer had the misfortune of owing a large sum of money to a village moneylender. The moneylender, who was old and ugly, fancied the farmer's beautiful daughter. So he proposed a bargain. He said he would forgo the farmer's debt if he could marry his daughter.

Both the farmer and his daughter were horrified by the proposal. So the cunning money-lender suggested that they let providence decide the matter. He told them that he would put a black pebble and a white pebble into an empty money bag. Then the girl would have to pick one pebble from the bag.

If she picked the black pebble, she would become his wife and her father's debt would be forgiven. If she picked the white pebble she need not marry him and her father's debt would still be forgiven. If she refused to pick a pebble, her father would be thrown into jail.

They were standing on a pebble strewn path in the farmer's field. As they talked, the moneylender bent over to pick up two pebbles. As he picked them up, the sharp-eyed girl noticed that he had picked up two black pebbles and put them into the bag. He then asked the girl to pick a pebble from the bag.

The girl put her hand into the moneybag and drew out a pebble. Without looking at it, she fumbled and let it fall onto the pebble-strewn path where it immediately became lost among all the other pebbles.

"Oh, how clumsy of me!" she said. "But never mind, if you look into the bag for the one that is left, you will be able to tell which pebble I picked."

The moneylender dared not admit his dishonesty. The girl changed what seemed an impossible situation into an extremely advantageous one.

*Most problems do have a solution, sometimes we just need to think in a different way.*

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**There is nothing wrong if people praise you for good deeds; but the danger lies ahead if you do something in order to get praise.**

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## ***Bury the Past, Live in the Present***

The past is the phase of one's life that one has lived and left behind. Days change, time moves ahead but the memories of the past linger. Some people love their past so much that they recollect it again and again. This hinders their activities in the present. This tendency is neither good for them nor for others.

The great mystic Eckhart Tolle says, "While analyzing any situation we subconsciously go down the memory lane and begin thinking from the experiences gained in the past and comfort ourselves." In this way time passes by us but we are engrossed in the past and so actually do not move ahead in the present. We are prejudiced and the result is we relive our past.

An age-old saying goes, 'We are unaware of our future, it unfolds itself only at the right time, the past is dead and gone, and it should be buried. We are left only with the present. It's the only treasure we possess.' Once we realize this truth we are aware that the present is the only golden opportunity to mould ourselves and secure our future, making us successful and progressive. The activities of present indeed lay the foundation of our prosperous / glorious future. If we come across circumstances beyond our control then we should wait patiently, but be alert and watchful for the right time to dawn on us.

During this phase of life learn to appreciate the truth and gain positivity from it to lead life in the right direction.

"Forget and forgive" is the key rule to lead a satisfied and contented life; else we won't get out of the past. Forgiving is in fact a boon to free ourselves from the worries and regrets of the past. In fact whenever we fail to achieve our goal and feel upset we should count scrutinize our past and learn to rectify our faults and follies. The lessons of the past can guide us in the present for a successful future. Dive into the past but get out of it at the earliest with handful of gains. Don't ponder over it, don't linger around it. You are ruining the present if you do so. Experiences from the past are long lasting guides in the run of life.

The fact is - the past can never be changed nor rectified even if recalled for long period of time and repented for the whole life; only the lessons learned from it can help us to rectify ourselves and our present. If one changes circumstances accordingly he definitely makes himself happy, content and free from the chains of the past. New thoughts originate only when one is free from the shackles.

According to an eminent social psychologist, Eric Fromm, "We cannot keep our mind blank for a long time. Thoughts constantly flow in and out from it. Its stays blank only for a very

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**Be joyful like a flower and fragrant like a perfume; then even God will cherish you.**

short span of time. This short span of time revitalizes the brain and the rest phase generates new thoughts." Psychologists say that a man lives with four kinds of tendencies.

1. The present mind
2. The absent mind
3. The dual mind
4. Focused mind

The present mind views the present acts. The absent mind is away from the present acts, it's preoccupied somewhere else but absent in the present. The dual mind carries multiple thoughts in one single situation some in favor of the present act and some against the act. One is always in a state of fix - always confused, always in dilemma - to do or not to do. The stable mind is clear in its concepts, free from fear of failure and joy of success, aware of all the hardships in the path, still ready to go ahead towards the set goal. In the present one who moves ahead with whole-hearted zeal is the one who is the ACHIEVER of the set goal. The absent minded and the dual minded ones are taken astray at any stage, unaware of the misled path.

One is able to live in the present only when the mind is clear, concentrated and willing to raise oneself. The famous philosopher, Marley says, "To be an achiever of any goal, high concentration is a must. One should be totally lost in the present. Be the text while you read it, be the food while you eat it and be word when you pen it down."

Unstable mind or prejudiced mind produces imbalanced results. The mind controls the functions of the body. Jose Silva in his book,

'You the Healer', has written, 'the heart rules the mind whereas the mind rules the body; it means the body is actually ruled by the heart.' Our scriptures also say that our mind is hyperactive. The originator of Yogashastra, Maharishi Patanjali, states that concentration of the mind, satisfaction in the heart and a happy soul means Totality in yoga. That is Completeness. Acharya Shankar said that high concentration of the mind in accordance with the heart leads to higher level of spirituality which can be achieved only when one focuses on the present moment. In the Bhagwad Gita, Lord Krishna also emphasizes on self-control, concentration and living in the present. By living in the present, the soul experiences contentment, stability in thought and action and equality in behavior towards the outer world. It's real spirituality; it cannot be achieved without deep concentration of the mind and whole-hearted experience of the present moment. So it's wise to learn from the past and live in the present to be happy in life.

Intelligence makes clear to us the interrelationship of means and ends. But mere thinking cannot give us a sense of the ultimate and fundamental ends. To make clear these fundamental ends and valuations and to set them fast in the emotional life of the individual, seems to me precisely the most important function which religion has to form in the social life of man.

**- Albert Einstein**

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**The only difference between 'anxiety' and 'funeral pyre' is that one is invisible and the other is visible.**

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## Remembering The Assurance of Puja Gurudev

- All of you have to do one thing and that is to believe always that you are potential *Devatas* (gods or angels). You are just wearing the masks of monkeys and bears. Someone is wearing *Kurta*, someone is wearing *Dhoti*, and someone is putting on spectacles. Everyone is appearing different; but, in reality, all of you are *Devatas*, who have descended on earth for a specific purpose. This is point number one. Secondly, you feel how difficult it is to eradicate evil and promote good? In this context, I have already cited the political forecasts of Nostradamus. Now let me tell you my forecast. I have killed your adversaries. They are lying lifeless and what remains for you is to take credit and celebrate the victory. The crown awaits you. Nobility awaits you. Please do welcome this.
- Lord Sri Krishna was a charioteer to Arjun. I will drive your chariot. "What chariot?" The chariot of your business, your trade, your job, your body, your family. I will drive all this. I promise you that. But, at the same time I call upon you to walk my path, shoulder to shoulder. You will not at all be the losers. Trust me, I have vanquished all your opponents and have kept the garlands ready for you.
- The garlands were always ready for the five Pandavas. They were only waiting to be worn. Garlands are ready for you too. You only need to wear them and take all the credit. When you will join the sequence of actions that are being undertaken for the dawn of a new era, the credit will be all yours. "But Gurudev, what will happen to our families, our children?" Son! That is my responsibility. If they fall ill, I will nurse them. If you suffer losses in your business, I take the responsibility of bearing them. Collect from me whatever losses you suffer in your business. But, when a child grows up, he is given something big – something that cannot be given to a child. Now you have grown up. Now I do not see any kids. All of you have grown up. Now I will employ each one of you and will also distribute everything that remains with me. "Gurudev! When you leave will you take away everything that you have earned?" No son! I won't do that. I assure you that I will hand over whatever I have earned here - whether that be any *Punya* (results of good deeds) that I have earned here, any material wealth or anything spiritual. You have a share in my earnings. (Guruvar ki Dharohar – Part II/166-169)
- I will repay every pie of whoever has served or helped me. I don't wish for a heavenly abode or salvation. I will plead with God to run me again through the

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**One who has imbibed the virtue of loving kindness has indeed learnt the true art of living.**

cycle of 84 lakh births only to repay every pie of each and every one of those who have helped me and obliged me.

- As grass, flower, tree, wood, ox, cow or sheep, I could serve others in one way or the other and thus repay those who have obliged me to some extent. Is the load of your goodwill and faith in me less? Why should I then bear the extra burden of taking other's help in this regard? I will beg or quarrel with God to give me this opportunity. But I am unable to decide how to repay all those parijans who have showered their love on me, who, in spite of my insignificance, have given me respect, have honoured me, placed their faith in me and have showered me with their love and affection. I wish someone would transform my heart into a love-laden cloud so I could shower love on those who have given me even a drop of their affection.
- I am not sure whether this will be possible. If it doesn't become possible, then may these expressions of my heart reach each and every one of those whose goodwill I have earned! Those generous dear ones must realize that I have not forgotten their love and will cherish it in my heart forever.
- I shall always remain obliged as long as I exist in any life form. If I have been unable to repay, my loving kin should never even imagine that I have ungratefully forgotten their generosity. I shall always remain grateful to those who have not hated me for my imperfections and vices but have

instead always focused on my virtues, respected and offered me their goodwill.

- I may not be in front of your eyes but no one will be away from my eyes. I shall carry an imprint of each and every one who carries love and kind feelings for me in his heart and shall pay homage to those great souls through my tears. I cannot say whether I will get an opportunity to repay them but if I do get the opportunity, I shall not leave any stone unturned in decorating and ornamenting these godly figures. People may forget me but I shall not forget anyone who has ever loved me. (Vangmay I/4.1 to 4.9)
- We must understand that the days ahead are days of economic equality. Whatever be the form of religion or society in this world, but the economic situation would certainly be that of equality. In the coming days not one would remain wealthy. Money would get equally shared, society shall control wealth and people will be able to earn financial resources just enough for dignified subsistence. We have already seen with our own eyes how all the wealthy kings have fallen. With same eyes we should be prepared to see that not one wealthy person would remain on this earth. It would be impossible for anyone to leave any sort of wealth behind for his sons or grandsons. While we may not accept communism in other philosophical matters but in economic sense the whole world would get recasted under the doctrine of communism. (Vangmay 66/4.17)

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**One who maintains his honesty, courage and patience even in adversity  
is truly a brave person.**

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## Why **Gayatri** is considered a **Kalpavriksha**

(Wish-Fulfilling – Tree)?

### A True Devotee of Gayatri:

1. **Knows the Art of Living:** A devotee of *Gayatri* realizes the significance of life and hence utilizes this opportunity for the refinement of self and welfare of others. He remains free from the fear of death and remains poised in pleasure and pain. This art of living makes him successful in every endeavor.
2. **Conserves His / Her Vital Energy:** Dissipation of vital energy causes disease in the body and that of spiritual energy causes disorder in the mind and unhealthy developments in the society. Worship of *Gayatri* inspires a person to conserve his energy, which automatically rectifies these disorders.
3. **Follows Excellence:** A man of principles and idealistic values would surely be called excellent even though he may be poor or resourceless. The generosity of heart developed through *Gayatri sadhana* gives inner peace that cannot be achieved through any other materialistic means.
4. **Attains Purity:** External purity augments health and beauty and internal purity awakens divinity within. *Gayatri* bestows both which, in turn, provide peace, satisfaction and fame.
5. **Develops a Divine Vision:** People with corrupted vision see evil everywhere but a devotee of *Gayatri* develops a divine vision with which he sees happiness and beauty all around in this garden of the Lord.
6. **Augments Virtues:** Prayerful worship of *Gayatri* augments virtues like humility, politeness, sweet speech, service, cooperation, honesty, regularity, habit of working hard, conscientiousness, courage, valour, hopefulness, patience, frugality, etc. A person with such virtues will certainly lead a happy and healthy life.
7. **Possesses Discernment:** It is a kind of spiritual light with which it is possible to distinguish between true and untrue, right and wrong, necessary and unnecessary, etc. In majority of cases, the cause of sin and suffering is ignorance, confusion or foolishness. *Gayatri* bestows the faculty of discernment, which saves the devotee from all the pitfalls.
8. **Achieves Self-control:** Human body is a storehouse of wonderful powers. If these powers are utilized in a proper direction, one can achieve great successes. *Gayatri* does bless a devotee with the virtue of self-control and hence with success.
9. **Renders Selfless Service:** We should serve others in such a way that helps them to become self-dependent, enthusiastic and active. Helping others to make them progressive, making this Earth green and clean and environment pleasant is a great service. *Gayatri* amply bestows this prudence of selfless service on its devotees.

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**Merging one's happiness into that of others is called 'love'.**

## **The Making of Vigorous, Radiant, and Intelligent Personalities**

(Translation of a discourse given by Pandit Shriram Sharma Acharya in 1978 on the topic  
“Ojaswī, Tejaswī, evaṁ Manaswī Vyaktitvon kāmā Nirṁāṇa”)

Let us begin with collective chant of the  
Gayatri Mantra:

“Om Bhūr Bhuvah Swah, Tatsaviturvareṇyam  
Bhargo Devasya Dhīmahi, Dhiyo Yonah  
Prachodayāt ||”

### **Sisters and Brothers,**

You have all come for the *sāadhanā* session during the auspicious occasion of Vasant Parva. This is a very special occasion, as it marks the beginning of the year in which we are going to inaugurate the three Centers of our mission – (i) Brahmavarchas, (ii) Pragyamandir; and (iii) Gayatri Nagar. In terms of construction, these may appear to you small. But these are only like symbols – the symbols of the great purpose, goal and role of our mission. These will be the live-models and august centers of initiation of great transformation and transmutation of human society.

In this last phase of my life, God has entrusted this great responsibility upon me. I invite you all to be co-partners in this epochal project of global reformation. This gigantic task is like constructing a bridge across the ocean, as was done in the “Ramayana times”; it is like lifting up the Gowardhan Mountain, as was done by Lord Krishna. Let us dedicate best of our talents and efforts to accomplish it. The three establishments are going to serve this purpose

with collective participation of more and more people like you.

Brahmavarchas Centre is going to be like a ‘furnace’, a ‘factory’. A furnace is used to melt, purify and mold glass or metals. We are also going to do this here. What will be produced in this factory of Brahmavarchas? We are going to produce strength and energy that will be used to create the foundation of a new era. Every machine works using some power, every system runs on some energy. The ‘drilling machine’ that will break the ground for foundation of the edifice of new era will also require some power and energy. It will not be thermal, electrical or atomic energy; rather, it will be spiritual energy. It is this energy – the vital spiritual energy, the inner-strength, the soul-power, which will be essential for creating the new era of sustainable and holistic progress, peace and happiness for all.

Creation of the new era will require reconstruction and transformation on multiple facets of life. If we have vital energy, inner strength, and spiritual sensitivity, then only will we be able to transform ourselves and the society. What is going to be transformed? Is it the food we eat that is going to be changed? No my dear, the source of meal is going to remain the same (prepared using food-grains and vegetables, etc) and so will

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**If you wish to gift something to someone, then give the gift of  
encouragement that can awaken oneself-confidence.**

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be the other basic needs of survival. It is mainly the outlook, the thinking, the aspirations, the convictions, and the conduct of people that will be changed. Thoughts, emotional tendencies and aspirations of a person mold his/her character. So, in order to build the righteous characters, we will have to refine and transform this mental and emotional core. This transformation cannot be achieved using might, money, material, or extrovert intellect. Only one power that can motivate and enable this transmutation is the soul-power, the spiritual force. It is this force that will be 'generated' (awakened and raised) here in the factory of Brahmvarchas. The furnace here will purify and transform the mindset and character of humankind.

What kind of people will be produced in this centre? This centre will produce *manaswis* and *tapaswis*. "*Manaswī*" is that person who has conquered his/her *mana* (mind). Only such people are truly wise and radiant. No pulls of ego, cravings, ambitions, or passions, and no jerk of fear, emotional weakness, stresses, or mental agility can perturb him/her from the path of wisdom. A *tapaswī* burns his/her vices, overcomes his intrinsic weaknesses and untoward habits and refines his/her mind by observing self-restraint and ascetic disciplines. *Tapaswī* can bravely face all adversities and challenges on the path of altruistic service and dissemination of noble light. *Brahmvarchas* will be developed like a nursery to produce and nurture the 'saplings' of *tapaswis* and *manaswis* that will be spread across the globe for the cultivation and growth of noble tendencies. These *tapaswis* and *manaswis* will inspire and guide others to follow the righteous path. They will be like models of humans with

divinity awakened in the inner-self. They will be the torch-bearers of the path to *Yuga Nirmāṇa*<sup>1</sup>.

Most people today are enslaved by their minds; their aims, their aspirations; their activities, their lives, seem to be driven by ambitions, greed, instinctive passions, egotism and selfish attachments. There is no place for any ideal or moral principles in their lives. Raw substances, old or broken utensils, etc are refined and processed in a 'furnace' to prepare the molds for new utensils and other useful products. Brahmvarchas will also do the same with the character and overall personality of the trainees here to mold them into self-controlled and (mentally, emotionally and physically) strong personalities, radiant with the light of inner purity and *prāṇa* (vital spiritual energy). Awakening of divinity in the inner-self leads to divine goals and ideal conduct; the aspirations, thoughts and deeds of such *manaswis* are aimed at welfare and enlightenment of all beings.

The precious gift of human life is bestowed by the Almighty for precious purposes. Do you think God is so discriminating or biased in favor of human species to give it such an evolved body and mind with enormous potentials that none of the other creatures have? Certainly Not! With this unique endowment, He has also entrusted supreme responsibilities. You should guard and further refine the wonderful faculties of your body and mind as their custodian and make best use of these to fulfill the duties assigned by the Creator. If you do not do that, and misuse your physical and intellectual potentials, talents, and the gains attained through them

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**Don't pay attention to what people say. Instead, see whether the goal that was worth pursuing has been achieved or not.**

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for sensual pleasures and selfish gains, you will be a sinner like a dishonest custodian, a cheater. Arrogance, selfishness, possessive attitude, etc may not necessarily be crimes according to any legal system, but these are grave offences in spiritual terms.

God has gifted you with a mind that can think. You should further sharpen it, raise its capabilities, and deploy it prudently to protect and beautify His creation (– this world) by good deeds using the potentials of the body. Please note, in His accounts, no credit is given to your sacraments of worship and devotional activities if you have not fulfilled the assigned duties. The devotional practices are only to condition and to remind your mind of the virtues associated with divinity; the virtues that God wants you to inculcate in your character and spread their light all around.

As per the laws of Nature, the time and efforts required for healthy sustenance of your body are not much. If you follow the natural laws, then, after fulfilling these duties, and also the essential duties towards the family, you will still have substantial time and resources available for service of the needy, for betterment of the society, for expansion of your knowledge, improvement of your personality, for dissemination of goodwill among others. Have you ever paid attention to this possibility? Looks like, your answer is “No”. As your mind has led you astray for so long, you have completely lost the way. Sometimes, you may be inclined to do something worth the dignity of a human being, but if you let your mind and instinctive thirst of sense-organs free they will easily delude and distract you before you realize

what has happened. This is what keeps happening.

Your mind, your intellect, so cleverly confuse and convince you even about the hypocritical ‘concepts’ of God, devotion, righteousness, that you continue getting further trapped in the thralldom of ignorance and attachments. As a result, even your prayers and your ‘religious/devotional’ acts also remain directly or indirectly centered in self-protection, self-interests. If you want to liberate yourself from this smog and clutches of egotism, avarice and selfish attachments, you will have to discipline your mind, learn to rule over it, and refine its intrinsic tendencies by spiritual endeavors.

What is spirituality? Is it an occult science? Is it some kind of magic? Is it practiced by some sacraments or by yoga-practices like *prāṇāyāma* or meditation? No. In simple words, spirituality is evolved sensitivity, an enlightened way of thinking, a way of benevolent living. Yoga-practices only lend you support in better control of your mind to help better introspection and focus on refinement of your thoughts and mental tendencies. I do not know why you link spirituality with mysteries, magic tricks, secretive knowledge, or some chants, rituals, and postures of the body, etc. Get rid of all this. Some people say it is aimed at finding God. In fact, adoption of true spirituality in your outlook, your thoughts, and your aspirations, would transform and enlighten your behavior, your character, and your deeds, so much that you will experience the divinity dwelling within your own inner self. Then, there will be no

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**A man is free to do anything; but there is no choice regarding the selection of its consequences.**

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need to search for God elsewhere. Awakening of divinity in human beings results in transmutation of their intrinsic tendencies, outlooks, aspirations, and hence their overall conduct and actions.

I can tell you from my own experience that a *manaswī* does not have to search for God or an adept Guru (divine master) to guide him/her towards finding God. Divine mentor, God Himself comes searching for *manaswis*. By virtue of his/her enlightened thoughts and benevolent deeds, a *manaswī* is like a divine being. I want to create such divine-like characters — *manaswis* at Brahmvarchas.

What is so special about the way of life of a *manaswī*? Well, a *manaswī* lives happily in an austere manner with minimum worldly resources. For example, Ishwarchandra Vidyasagar was a great scholar, a college-professor. He used to get monthly salary of five hundred rupees in the British times. Of this, he used to spend only fifty rupees on the monthly expenditure of his family; with the remaining 450/- rupees he used to help the poor students and other needy persons. People like him face all ups and downs, adversities, challenges with courage; nothing perturbs them from their ideals and selfless service. They may not chant God's name but they do His work honestly. Can you do that? This will require a 'downside-up' alteration in your present way of life.

Your mind is used to dreams of fulfilling your wishes of more gains, more possession, quenching your self-pride, and ever-new ambitions and desires. Empty it of all such temptations, thoughts and imaginations. Give due place to patience and satisfaction/

contentment in your mind. Your intellect will then get time to ponder over some purposeful topics, some worthy aims; your relatively calm mind will pay attention to the objectives and principles of spirituality. Your mind will then recognize its true nature and worth and aspire to see the light of divinity. Your intellect, your creativity, your talents, your diligence, your resources will then be naturally and more efficiently used for noble aims, for righteous deeds, for God's work. This will commence the process of your transmutation. Gradually you would also become a *manaswī*, a *rishi*.

A *rishi* — sagacious saint, never sees any scarcity in his life. He can turn negativity into positivity. If you learn to see abundance in whatever you have at present, you will also feel enormous peace and joyful satisfaction in life. The day you will learn to recognize the importance of your own potentials and control their misuse, you will find you are worthy of doing great things. Once you start adept use of the faculties of your mind and body and the precious resource of time gifted by Nature, you will experience gradual rise in your energy, your positivity, your inner-fulfillment. Divine forces of Nature will then help your further evolution. How will they bless you? In the form of elevating inspiration, willpower, inner-strength, thoughts of wisdom; indeed, blessings of gods descend in these forms only. It is up to you how best you benefit from this precious, sublime support.

The most difficult and challenging task in spiritual progress is to convince, control, and transform the mind. It requires cleansing of the intrinsic impressions and experiences

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**Nobility is available free of cost, but everything can be acquired through it.**

assimilated in the (subconscious) mind since uncountable past lives. Every seeker of spirituality has to conquer this battle within. Driven by his attachments and ignorance of the soul, Arjuna was hesitant to fight in the battlefield of Mahabharata, but the teachings and inspiration of Lord Krishna finally awakened him; *manaswī* Arjuna then pledged to do God's bidding (*Kariṣye Vachanam Tava*).

The aspirants of spiritual development will also have to awaken and stand up like Arjuna to fight the battle of evils and virtues within themselves. I aim to establish Brahmvarchas as a *sāadhanā*-centre to train and prepare the earnest seekers of spirituality to face and win this battle. The 'laboratory' of Brahmvarchas will help them practice and experience this process of becoming *manaswī* and *tapaswī*. I want to develop this as a training-centre for spiritual transmutation, and awakening of divinity in humankind.

The first phase of the training will consist of practice of *sāadhanā*, and *swādhyāya* (self-study in the light of mystic knowledge), and *sevā* (service). Specific yoga-*sāadhanās*, and Gayatri

Meditation will also be taught and practiced in the morning session; these *sāadhanās*, after completion of the second phase of training, will gradually lead to *Kundalini* and *Panchakoshi Sāadhanās*.

As part of *swādhyāya*, there will be nearly three hours of enlightening discourses and discussions on *Ātma-Vidyā*, *Brahm-Vidyā* (the science of soul, the ultimate knowledge pertaining to realization of *Brahm*). The trainees will also be taught and inspired to introspect and contemplate (in the hours of silence in the evening) on this knowledge. The trainees will live an austere life here and do all their work themselves. The routine here will incorporate about two hours of community service by the trainees; they will also be given exposure, guidance and practical experience of selfless social service. All this will help in cleansing of the vices, control over the mind, and introspection; and thus enable the *sādhakas* to governing their own minds. The second phase of training at Brahmvarchas would help them become *tapaswis*.

(To be concluded in the next issue)

**The first attribute of a *sadhak* is – patience! Keeping patience is the only test of devotion. One who gets impatient is bound to fail. There are several instances of greed and fear, disappointment and anger, etc that are encountered by the *sadhak*. There is no essence in them; only the patience is tested. Be happy always. Face challenges with a smiling face. Have firm faith that the soul is omnipotent. In fact this is faith in God. With this belief, you can surmount all the hurdles.**

**-Pandit Shriram Sharma Acharya**

**The fragrance of flowers does not spread against the direction of wind, but the fame of virtues spreads in all directions.**